

3862

THE EASTERN BUDDHIST

A bi-monthly magazine devoted to the study of Mahāyāna Buddhism
Published by The Eastern Buddhist Society, Kyoto, Japan

EDITORS

DAISEIZ TAITARO SUZUKI

BEATRICE LANE SUZUKI

CONTENTS

May 1921

KYANNON BOSATSU OF YUMEDONO	Frontispiece	PAGE
The Avatamsaka Sutra, epitomised Part One		1
Buddhism as Defender and Liberator of Life		
DAISEIZ TAITARO SUZUKI		13
Philosophical Foundations of the Shin Sect		
GISSAIO IMAI		38
The Buddha		
Our Ancestor		47
What is Mahāyāna Buddhism?		
BEATRICE LANE SUZUKI		61
"Woman," or Buddhist Hygiene		
SHYOGAKU YAMABE		70
EDITORIAL		
Organisation of the Eastern Buddhist Society Publication of <i>The Eastern Buddhist</i>		80
NOTES		
The 1300th Anniversary of Prince Shōtoku—The 1100th Anniversary of Dengyo Daishi—The Septenary Celebration of Nichiren—Controversy over the authorship of the <i>Awakening of Faith in the Mahāyāna</i> —Kwanon Bosatsu of Yumedon		80
BOOK REVIEWS.		
Ota, <i>Dictionary of Buddhism</i> —Hon'gami, <i>Dictionary of Buddhism</i> —Rosenberg, <i>Buddhist Vocabulary</i> —Yamamoto, <i>Dictionary of Zen</i> —Imbo and Ando, <i>Dictionary of Zen</i> —Tomita, <i>Dictionary of Shingon</i> —Washio, <i>Biographical Dictionary of Japanese Buddhism</i> —Sasaki, <i>History of the Pure Land Doctrine in China</i> —Yamabe, <i>Buddha's Disciples</i> —Akamatsu, <i>Agama Buddhism</i> —Kyōgyō-shin shō—Matsumoto, <i>Indian Buddhist Arts</i> —Hudson, <i>Buddhism of Western Lands</i>		91

Price, single copy, one yen; yearly, six yen

Contributions, notes, news, and business correspondence should be addressed to the Editors.





THE EASTERN BUDDHIST

MAY 1921

THE AVATAMSAKA SUTRA

(Epitomised)

CHAPTER I

THUS I have heard. When the World-honored One attained Enlightenment in the forest of Uruvilva, in the country of Magadha, the sala-trees, with all their trunks and branches

There are three Chinese translations of the *Avatamsaka Sutra* ("Kegon-kyo" in Japanese), and they are distinguished one from another popularly by the number of fasciculi in which they are made up. The earliest one rendered by Buddhahadra and others during the Eastern Tsin dynasty (A. D. 317-420), is known as the "sixty Kegon." The second one was undertaken in the latter part of the seventh century by Sikshananda, of the Tang dynasty (A. D. 618-907), and is called the "Eighty Kegon." This is a much fuller translation than the first, and both of these contain parts corresponding to the Nepalese Mahāyāna texts, the *Gaṇḍavyūha* and the *Dasabhumika*. The third Chinese translation known as the "Forty Kegon" came from the hand of Prajña about a century later than the second. This contains only the last chapter dealing with the pilgrimage of Sudhana in the first two Kegons, but in fuller detail, and is practically the same with the Nepalese *Gaṇḍavyūha*. The Kegon, or Hua-yen-ching in Chinese, is the main text of the Kegon sect, and its philosophy is considered to be the culmination of the metaphysical acumen of Buddhist scholarship. No students of Buddhism can afford to neglect the Kegon if they at all claim to know anything of the Mahāyāna; but the Sutra is such an unwieldy literature to be thoroughly perused by the general reader, and as in the case of other Buddhist texts, it is full of repetitions, which were necessary, in the beginning of the history of Buddhism and especially in India, for the creation of a certain religious atmosphere. Prosaic moderners, however, ask for something concise and directly to the point. Hence the desirability of an abridged text, in which all technicality is avoided as far as possible, and yet in which the spirit of the Sutra is fully preserved. A Japanese digest of the "Sixty Kegon" has been prepared by two competent scholars, Professors Shugaku Yamabe and Chizen Akanuma, under the auspices of the Buddhist Texts Publishing Society, of Nagoya, Japan. The English is by D. T. Suzuki.

and leaves, were turned, through his miraculous virtue, into the seven precious jewels, brilliantly shining; and from his Lion-seat a light which looked like a cloud poured forth all over the ten quarters and illuminated the entire universe.

At that moment, the wisdom of the World-honored One was as deep as the ocean and as far-reaching as space itself; and before its light the darkness of the world vanished, and all sentient beings were led to enlightenment; the universe and all things in it were serenely reflected in his mind even as the starry heavens are mirrored in the sea perfectly calm.

CHAPTER II

Innumerable Bodhisattvas, Devas, and genii were gathered round the World-honored One, and, inspired with his miraculous power, each praised his virtues with song.

The first Devarāja sang thus :

With the universe, spiritual and infinite,
The Tathāgata is coextent,
Eternally calm and undisturbed;
But to be the home of all things
He hath manifested himself on earth.

The Tathāgata hath appeared on earth,
He hath established the Good Law;
His enlightened spirituality knoweth no limits,
And with his light he subdueth the evil passions of all
sentient beings,
And they are given a joy immeasurable.

The second Devarāja sang thus :

By virtue of his power miraculous and incomprehensible,
Sitting in the midst of the smallest atom,
The Tathāgata preacheth the doctrine of perfect calmness.

Like the sun disclosing all forms,
The Tathāgata, for the sake of sentient beings,
Discloseth all forms of karma,
And leadeth them into the right way of seeing.

Going through the infinitude of kalpas,
He hath practised deeds of love,
And according to the vessels we carry
He poureth thereinto the rain of the Law.

The third Devarāja sang thus :

Rarely appeareth the Tathāgata on earth,
Just once in numberless kalpas ;
Overcoming all difficulties and obstacles,
Let us attend the gathering to hear the Law.

Sentient beings are sinking into the sea of evil passions,
And their hearts tremble in folly and wickedness ;
The Tathāgata full of love will save them,
Teaching them a life of holiness and purity,
Which he unfoldeth like a heavenly banner.

In each of the rays emanating from the Tathāgata,
There sit Buddhas, countless in number,
Who with inexhaustible resources
Will deliver sentient beings from evil.

The fourth Devarāja sang thus :

The Buddha is pure in form and eternally calm ;
While his glory shineth over all the worlds,
He himself is calm and formless,
The body of the Buddha is like unto a floating cloud.

The inner life of the Buddha is beyond our comprehension ;
 The Law in which even the innumerable Buddha-lands lie
 like particles of dust,
 He preacheth with one voice.

His voice, full of spirituality, reacheth far and near,
 And sentient beings understand it each in his own way;
 And they all think
 That the Buddha speaketh in one way only as they
 understand.

The fifth Devarāja sang thus :

Of all the joys in the world,
 Nothing compares with the quiet joy of the Holy One ;
 The Good Law, pure and undefiled, is the room where
 sitteth the Tathāgata,
 And it is his eye that seeth things as they really are.

All the worlds filling the ten quarters
 Are manifested even in a single hair of the Buddha ;
 Verily, the boundless love of the Buddha
 Is like unto the immensity of space itself.

The arrogance of all beings is as high as a mountain,
 But the Tathāgata is resourceful and knoweth how to
 crush it to pieces,
 Illuminating all the worlds with his light of love.

The sixth Devarāja sang thus :

Dharmakāya is not to be thought of with our worldly
 intelligence,
 While the Buddha manifesteth himself everywhere for
 the sake of sentient beings,
 This manifestation is a response to conditions ;

It is therefore neither a reality nor a mere fancy :
So the Buddha is altogether beyond the ken of human
intelligence.

During countless kalpas,
The Tathāgata hath practised all the deeds of virtue,
In order to remove the darkness of folly in which sentient
beings are groping ;
How pure and immaculate the wisdom of the Tathāgata!
His voice full of spirituality knoweth no comparison ;
When it vibrateth, it reacheth far,
And the Good Law spreadeth itself all over the ten quarters.

The seventh Devarāja sang thus :

The Tathāgata filleth the universe,
But for the sake of defiled beings he sometimes taketh
a special form on earth ;
In the past he hath accomplished innumerable deeds of
virtue,
And the pure sea of vows and prayers is now completed.

Sentient beings are binding themselves in the darkness of
folly,
They are arrogant, act recklessly, and are wildly racing
through the world of folly,
But the Tathāgata for them preacheth the Law calm and
serene,
And restoreth them, each and all, to a holy joy and a life
of bliss.

The Buddha is our refuge, unsurpassed and peerless,
He removeth the sufferings of all beings ;
If they desire to see him face to face,
He appeareth to them like the full moon over the
mountain high.

How pure the inner life of enlightenment and the ocean of meritorious deeds !

When karma permits sentient beings to listen to it,
Their Bodhi (wisdom) is awakened and their defilement removed,

And they will at last enter the path of enlightenment.

The eighth Devarāja sang thus :

Throughout the past of countless kalpas,
Evil desires have caused birth and death, which are now gone forever ;

The Buddha teacheth us a life of holiness,
He is the light of wisdom.

Birth and death, old age and disease,
Pain and sorrow,—how full of misery this life is !
But let sentient beings once come to the presence of the Buddha,

And they come to abide in a world of purity.

The ninth Devarāja sang thus :

Exhausting every means born of love,
The Buddha filleth himself in all sentient beings, who are thus controlled by him ;

He who hath opened an eye of purity,
Will see him to his heart's content.

When he thinketh of the Buddha's infinite virtue,
A joy inexhaustible groweth in him,
Which is due to the Buddha's miraculous power.

Think of the Tathāgata even for a moment,
And one will forever be saved from walking into the evil paths.

The tenth Devarāja sang thus :

The light of wisdom knoweth no limits,
 Illuminating all the worlds in the ten quarters ;
 The Buddha exhausteth every means
 To make us come unto his presence.

Kalpa after kalpa, and through every form of existence,
 The Buddha hath practised deeds of virtue and penance—
 all for us sentient beings ;
 Behold the light immaculate and as far-reaching as space
 itself !
 The spiritual form of the Buddha is manifested even as
 full as the full moon !

How wonderful ! As the light riseth,
 The entire universe is illumined,
 Full of joy and bliss,
 One's mind is awakened to the Law,
 Even the blind walking in the darkness of folly,
 Have their eyes opened to the light of wisdom,
 And are now able to revere the Tathāgata's form of purity.

The eleventh Devarāja sang thus :

When the great light shineth over all the worlds in the
 ten quarters,
 Sentient beings are enabled to see the Tathāgata :
 The darkness of folly and ignorance is gone,
 And even the subtlest Law groweth comprehensible.

While sentient beings are not partaking of the joy of the
 holy ones,
 But sinking ever deeper in the earthly misery,
 May they, in the pure Law of the Buddha,
 Find joy and peace forever !

All existences are empty,
But the Buddha is the light of all sentient beings ;
The cloud of his love and compassion envelopeth the
 whole universe,
And the shower of the Law leaves no spot unmoistened.

The twelfth Devarāja sang thus :

The ocean of suffering hath no limits,
And it is the Buddha alone who emptieth it ;
Through the guidance of his love and mercy,
Our mental eyes are opened.

Kalpa after kalpa, countless in number,
The Buddha hath cleansed the worlds ;
With his all-wisdom and incomparable voice,
He consoleth all beings, however innumerable.

That innumerable kalpas are conceived as one thought
Is due to the virtue of Buddhahood, which remaineth
 forever immovable ;
All joys and blessings
Are thus imparted to sentient beings.

The king of the Nāgas sang thus :

There are no limits to the most excellent Law of the
 Buddha,
Which is to be likened even unto the bottomless sea ;
All that is longed for and desired will be heard
From the voice of the Buddha, soft and gentle, yet
 resounding like thunder.

As the Tathāgata preacheth the Good Law,
It filleth all beings with joy ;
His voice maketh their hearts leap,
For they are rapt with the bliss of the Law.

The king of the Yakshas sang thus :

All beings are heavily burdened with follies
And are unable to see the Buddha even once in hundreds of thousands of kalpas,
And they are suffering through cycles of birth and death;
That the Buddha hath now appeared on earth
Is to deliver these hapless ones.

In order to save all,
The Buddha manifesteth himself before their eyes,
And finding his ways in their various lives of karma,
The Buddha uprooteth every suffering.

Even the gravest errors and evil effects of karma,
Are all removed by the Buddha by his miraculous ways,
And all are firmly established in the Good Law.

Throughout innumerable kalpas,
The Buddha hath disciplined himself in virtue,
And hath given praise to all the Buddhas;
And his name now resoundeth through the ten quarters.

The genii sang thus :

While himself serenely sitting on the seat of enlightenment,
The Buddha, through his miraculous and indestructible virtue,
Manifesteth himself everywhere and anywhere in the universe,
And his forms are revered by all sentient beings.

Perfect in form and dignity in every way,
And with a light rising like a cloud,
The Buddha illumineth the universe which is full of spirituality,
And preacheth the Law deep and unfathomable.

CHAPTER III

At that moment, the Bodhisattva Samantabhadra, who had mastered all the doctrines as deep as the sea and full of mysteries, reviewed the whole congregation and praised the Buddha with the gāthās :

Throughout the countless Buddha-lands, all pure and undefiled,
Forms of purity abound and virtues deep in meaning ;
Children of the Buddha, free from impurity, are herein gathered,
Listening always to the voice which proclaimeth the Good Law.

The Buddha sitteth on this Lion-seat,
And yet manifesteth himself in every particle of dust ;
Performing various deeds of virtue that belong to the Bodhisattva,
And preaching with every means miraculous and inscrutable,
He leadeth all his children to the world of spiritual purity.

With an eye undefiled and immaculate,
He abideth deeply in the essence of things,
And yet reacheth the end of the universe which hath really no end ;
The Buddha-manifestations as numberless as the number of atoms,
Are teaching all sentient beings also numberless.

In each one of the Buddha-lands,
The World-honored One equally preacheth,
And with immaculate means he controleteth all beings,
Cleansing them of every defilement.

In the Tathāgata-lands as numberless as atoms,
The Tathāgata asserteth his authority free and absolute,
And with a gentle, melodious tone, reaching wherever
there is a holy circle,
He preacheth deeds of excellence belonging to the Bodhisattva.

All the kalpas past, present, and future, numberless as
they are,
The Buddha revieweth in one thought;
And the phenomenal world of birth and death, however
incomprehensible,
The protector of the world verily looketh into its nature.

In the congregation immeasurably large,
Children of the Tathāgata are desirous of seeing into the
inmost life of Tathāgatahood,
Yet they are not in possession of all the holy doctrines
limitless in measure.

Verily, the Tathāgata, free from defilement, is like unto
space;
He is pure and detached even as is the true essence of
things;
An infinitude of beings have now been converted into the
faith,
And each Buddha attaineth enlightenment under the
Bodhi-tree;
With one voice he preacheth on the stages of Bodhisattva-
hood,
And treateth exhaustibly of all objects as they appear;
In each of these objects are hidden innumerable ways of
deliverance,
And no holy doctrines are thus left unpreached.

At that moment, out of the flowers and precious jewels which decorated the Buddha's Lion-seat, there miraculously appeared the Great Bodhisattvas equal in number to that of atoms in a Buddha-land; they showered various kinds of flowers and burned incense with clouds of smoke rising up to the sky. Holy rays emanated from them, various melodies were played, and innumerable jewels came down like rain. When the Great Bodhisattvas made offerings to the World-honored One in such an exalting and inspiring manner, each of them created a lion-seat for himself which was made of precious lotus-petals, and facing the World-honored One sat on it cross-legged.

Then through the Buddha's marvellous power the World of the Lotus Treasure shook in six different ways, and all the kings and rulers of this world made offerings to this great gathering of the holy ones, and thereby their meritorious deeds in the Law were completed. This miracle happened to all the other worlds in the ten quarters just as it did to this one.

(To be continued)

ZEN BUDDHISM AS PURIFIER AND LIBERATOR OF LIFE*

ZEN in its essence is the art of seeing into the nature of one's own being, and it points the way from bondage to freedom. By making us drink right from the fountain of life, it liberates us from all the yokes under which we finite beings are usually suffering in this world. We can say that Zen liberates all the energies properly and naturally stored in each of us, which are in ordinary circumstances cramped and distorted so that they find no adequate channel for activity. This body of ours is something like an electric battery in which a mysterious power latently lies. When this power is not properly brought into operation, it either grows mouldy and withers away or is warped and expresses itself abnormally. It is the object of Zen, therefore, to save us from going crazy or being crippled. This is what I mean by freedom, giving free play to all the creative and benevolent impulses inherently lying in our minds. Generally, we are blind to this fact, that we are in possession of all the necessary faculties that will make us happy and loving towards one another. All the struggles that we see around us come from this ignorance. Zen, therefore, wants us to open a "third eye" as Buddhists call it, to the hitherto undreamed-of region shut away from us through our own ignorance. When the cloud of ignorance disappears, the infinity of the heavens is manifested where we see for the first time into the nature of our own being. We now know the signification of life, we know that it is not

* This paper was prepared by the author to be read before a certain group of students, who are interested in the study of religion and Buddhism specially.

blind striving, nor is it a mere display of brutal forces, but that while we know not definitely what the ultimate purport of life is, there is something in it that makes us feel infinitely blessed in the living of it and remain quite contented with it in all its evolution, without raising questions or entertaining pessimistic doubts.

When we are full of vitality and not yet awakened to the knowledge of life, we cannot comprehend the seriousness of all the conflicts involved in it. But sooner or later the time will come when we have to face life squarely and solve its most perplexing and most pressing riddles. Says Confucius, "At fifteen my mind was directed to study, and at thirty I knew where to stand." This is one of the wisest sayings of the Chinese sage. Psychologists will all agree to this statement of his; for generally speaking fifteen is about the age youth begins to look around seriously and inquire into the meaning of life. All the spiritual powers until now securely hidden in the subconscious part of the mind break out almost simultaneously. And when this breaking out is too precipitous and violent, the mind may lose its balance more or less permanently; in fact, so many cases of nervous prostration reported during adolescence are chiefly due to this loss of the mental equilibrium. In most cases the effect is not very grave and the crisis may pass without leaving deep marks. But in some characters, either through their inherent tendencies or on account of the influence of environment upon their plastic constitution, the spiritual awakening stirs them up to the very depths of their personality. This is the time you will be asked to choose between the "Everlasting No" and the "Everlasting Yea." This choosing is what Confucius means by "study," it is not studying the classics, but deeply delving into the mysteries of life.

Normally, the outcome of the struggle is the "Everlasting Yea," or "Let thy will be done"; for life is after all a form

of affirmation however negatively it might be conceived by the pessimists. But we cannot deny the fact that there are many things in this world which will turn our too sensitive minds towards the other direction and make us exclaim with Andreyev in "The Life of Man"; "I curse everything that you have given. I curse the day on which I was born. I curse the day on which I shall die. I curse the whole of my life. I fling everything back at your cruel face, senseless Fate! Be accursed, be forever accursed! With my curses I conquer you. What else can you do to me? . . . With my last thought I will shout into your asinine ears: Be accursed, be accursed!" This is a terrible indictment of life, it is a complete negation of life, it is a most dismal picture of the destiny of man on earth. "Leaving no trace" is quite true, for we know nothing of our future except that we all pass away including the very earth from which we have come. There are certainly things justifying pessimism.

Life, as most of us live it, is suffering. There is no denying the fact. As long as life is a form of struggle, it cannot be anything but pain. Does not a struggle mean the impact of two conflicting forces, each trying to get the upperhand of the other? If the battle is lost, the outcome is death, and death is the fearsomest thing in the world. Even when death is conquered, one is left alone, and the loneliness is sometimes more unbearable than the struggle itself. One may not be conscious of all this, and may go on indulging in those momentary pleasures that are afforded by the senses. But this being unconscious does not in the least alter the facts of life. However insistently the blind may deny the existence of the sun, they cannot annihilate it. The tropical heat will mercilessly scorch them, and if they do not take proper care, they will all be wiped away from the surface of the earth. Buddha was perfectly right when he propounded his "Four Noble Truths" the first of which is that life is

pain. Did not everyone of us come to this world screaming and in a way protesting? To come out into cold and prohibitive surroundings after a soft, warm motherly womb was surely a painful incident to say the least. Growth is always attended with pain. Teething is more or less a painful process. Puberty is usually accompanied with a mental as well as a physical disturbance. The growth of the organism called society is also marked with painful cataclysms, and we are at present witnessing one of its birth-throes. We may calmly reason and say that this is all inevitable, that inasmuch as every reconstruction means the destruction of the old regime, we cannot help going through a painful operation. But this cold intellectual analysis does not alleviate whatever harrowing feelings we have to go under. The pain heartlessly inflicted on our nerves is ineradicable. Life is, after all arguing, a painful struggle.

This however is providential. For the more you suffer the deeper grows your character, and with the deepening of your character you read the more penetratingly into the secrets of life. All great artists, all great religious leaders, and all great social reformers have come out of the intensest struggles which they fought bravely, quite frequently in tears and with bleeding hearts. Unless you eat your bread in sorrow, you cannot taste of real life. Mencius is right when he says that when Heaven wants to perfect a great man it tries him in every possible way until he comes out triumphantly from all his painful experiences. To me Oscar Wilde seems always posing or striving for an effect; he may be a great artist, but there is something in him that turns me away from him. Yet he exclaims in his *De Profundis*: "During the last few months I have, after terrible difficulties and struggles, been able to comprehend some of the lessons hidden in the heart of pain. Clergymen and people who use phrases without wisdom sometimes talk of suffering as a mystery. It is really

a revelation. One discerns things one never discerned before. One approaches the whole of history from a different standpoint." You will observe here what sanctifying effects his prison life produced on his character. If he had to go through a similar trial in the beginning of his career, he might have been able to produce far greater works than those we have of him at present.

We are too ego-centred. The ego-shell in which we live is the hardest thing to outgrow. We seem to carry it all the time from childhood up to the time we finally pass away. We are however given many chances to break through this shell, and the first and greatest of them is when we reach adolescence. This is the first time the ego really comes to recognise the "alter." I mean the awakening of sexual love. An ego, entire and undivided, now begins to feel a sort of split in itself. Love hitherto dormant deep in his heart lifts its head and causes a great commotion in it. For the love now stirred demands at once the assertion of the ego and its annihilation. Love makes the ego lose itself in the object it loves, and yet at the same time it wants to have the object as its own. This is a contradiction, and a great tragedy of life. This elemental feeling must be one of the divine agencies whereby man is urged to advance on his upward walk. God gives tragedies to perfect man. The greatest bulk of literature ever produced in this world is but the harping on the same string of love, and we never seem to grow weary of it. But this is not the topic we are concerned here. What I want to emphasise in this connection is this, that through the awakening of love we get a glimpse into the infinity of things, and that this glimpse urges youth to Romanticism or to Rationalism according to his temperament and environment and education.

When the ego-shell is broken and the "alter" is taken into its own body, we can say that the ego has denied itself or that the ego has taken its first steps towards the infinite.

Religiously, here ensues an intense struggle between the finite and the infinite, between the intellect and a higher power, or more plainly between the flesh and the spirit. This is the problem of problems that has driven many a youth into the hands of Satan. When a grown-up man looks back to these youthful days, he cannot but feel a sort of shudder going through his entire frame. The struggle to be fought in sincerity may go on up to the age of thirty when Confucius states that he knew where to stand. The religious consciousness is now fully awakened, and all the possible ways of escaping from the struggle or bringing it to an end are most earnestly sought in every direction. Books are read, lectures are attended, sermons are greedily taken in, and various religious exercises or disciplines are tried. And naturally Zen too comes to be inquired into.

How does Zen then solve the problem of problems?

In the first place, Zen proposes its solution by directly appealing to the facts of personal experience and not to book-knowledge. The nature of one's own being where apparently rages the struggle between the finite and the infinite is to be grasped by a higher faculty than the intellect. For Zen says it is the latter that first made us raise the question which it could not answer by itself, and that therefore it is to be put aside to make room for something higher and more enlightening. For the intellect has a peculiarly disquieting quality in it. Though it raises questions enough to disturb the serenity of the mind, it is too frequently unable to give satisfactory answers to them. It upsets the blissful peace of ignorance and yet it does not restore the former state of things by offering something else. Because it points out ignorance, it is often considered illuminating, whereas the fact is that it disturbs, not necessarily always bringing light on its path. It is not final, it waits for something higher than itself for the solution of all the questions it will raise regardless of con-

sequences. If it were able to bring a new order into the disturbance and settle it once for all, there would have been no need for philosophy after it had been first systematised by a great thinker, by an Aristotle, or by a Hegel. But the history of thought proves that each new structure raised by a man of extraordinary intellect is sure to be pulled down by the succeeding ones. This constant pulling down and building up is all right as far as philosophy itself is concerned; for the inherent nature of the intellect, as I take it, demands it and we cannot put a stop to the progress of philosophical inquiries any more than to our breathing. But when it comes to the question of life itself we cannot wait for the ultimate solution to be offered by the intellect even if it could do so. We cannot suspend even for a moment our life-activity for philosophy to unravel its mysteries. Let the mysteries remain as they are, but live we must. The hungry cannot wait until a complete analysis of food is obtained and the nourishing value of each element is determined. For the dead the scientific knowledge of food will be of no use whatever. Zen therefore does not rely on the intellect for the solution of its deepest problems.

By personal experience it is meant to get at the fact at first hand and not through any intermediary whatever this may be. Its favorite analogy is: to point at the moon a finger is needed, but woe to those who take the finger for the moon; a basket is welcome to carry our fish home, but when the fish are safely on the table why should we eternally bother ourselves with the basket? Here stands the fact, and let us grasp with the naked hands lest it should slip away—this is what Zen proposes to do. As nature abhors a vacuum, Zen abhors anything coming between the fact and ourselves. According to Zen, there is no struggle in the fact itself such as between the finite and the infinite, between the flesh and the spirit. These are idle distinctions fictitiously designed by

the intellect for its own interest. Those who take them too seriously or those who try to read them into the very fact of life are those who take the finger for the moon. When we are hungry we eat; when we are sleepy we lay ourselves down; and where does the infinite or the finite come in here? Are not we complete in ourselves and each in himself? Life as it is lived suffices. It is only when the disquieting intellect steps in and tries to murder it that we stop to live and imagine ourselves to be short of or in something. Let the intellect alone, it has its usefulness in its proper sphere, but let it not interfere with the flowing of the life-stream. If you are at all tempted to look into it, do so while letting it flow. The fact of flowing must under no circumstances be arrested or meddled with; for the moment your hands are dipped into it, its transparency is disturbed, it ceases to reflect your image which you have had from the very beginning and will continue to have to the end of time.

Almost corresponding to the "Four Maxims" of the Nichiren Sect, Zen has its own four phrases:

"A special transmission outside the Scriptures;
No dependence upon words and letters;
Direct pointing to the soul of man;
Seeing into one's nature and the attainment of Buddhahood."

This sums up all that is claimed by Zen as religion. Of course this has a historical background. At the time of the introduction of Zen into China, most of the Buddhists were addicted to the discussion of highly metaphysical questions, or satisfied with the merely observing of the ethical precepts laid down by the Buddha or with the leading of a lethargic life entirely absorbed in the contemplation of the evanescence of things worldly. They all missed apprehending the great

fact of life itself which flows altogether outside of these vain exercises of the intellect or of the imagination. Bodhi-Dharma and his successors recognised this pitiful state of affairs. Hence their proclamation of "The Four Great Statements" of Zen as above cited. In a word they mean that Zen has its own way of pointing to the nature of one's own being and that when this is done, one attains to Buddhahood in whom all the contradictions and disturbances caused by the intellect are entirely harmonised in a unity of higher order.

For this reason Zen never explains but indicates, it does not appeal to circumlocution, nor does it generalise. It always deals with facts, concrete and tangible. Logically considered, Zen may be full of contradictions and repetitions. But as it stands above all these things, it goes serenely on its own way. As a Zen master aptly puts it, "carrying his home-made cane on the shoulder, he goes right on among the mountains one rising above another." It does not challenge logic, it simply walks its path of facts, leaving all the rest to their own fates. It is only when logic neglecting its proper functions tries to step into the track of Zen that it loudly proclaims its principles and forcibly drives out the intruder. Zen is not an enemy of anything. There is no reason why it should antagonise the intellect which may sometimes be utilised for the cause of Zen itself. To show some examples of Zen's direct dealing with the fundamental facts of existence, the following are selected :

A monk called Jo (定上座) came to Rinzai (臨濟) and asked him, "What is the fundamental principle of Buddhism?" Coming right down from his straw-seated chair, the master took hold of the monk, gave him a slap, and pushed him away. The monk Jo who was completely taken aback stood almost stupefied. An attending monk near by remarked, "Why don't you make bows to the master?" When Jo was about to do so, his mental eye was opened.

Rinzai was noted for his "rough" and direct treatment of his disciples. He never liked those roundabout dealings which generally characterised the methods of a lukewarm master. He must have got this directness from his own teacher Obaku (黃蘗), by whom he was struck three times by asking what the fundamental principle of Buddhism was. It goes without saying that Zen has nothing to do with mere striking or roughly shaking the questioner. If you took this as constituting the essentials of Zen, you would commit the same gross error as one who took the finger for the moon. As in everything else, but most particularly in Zen, all its outward manifestations or demonstrations must never be regarded as final. They just indicate the way where to look for the facts. In this respect, they are important, we cannot do well without them. But once caught in these entangling meshes we are doomed; for Zen can never be comprehended. Some may think Zen is always trying to catch you in the net of logic or by the snare of words. If you once slip your steps, you are bound for eternal damnation, you will never get to freedom for which your hearts are so burning. Therefore, Rinzai grasps with his naked hands what is directly presented to us all. If a third eye of ours is opened undimmed, we shall know in a most unmistakable manner where Rinzai is driving us. We have first of all to get into the very spirit of the master and interview the inner man right there. No amount of wordy explanations will ever lead us into the nature of our own selves. The more you explain, the further it runs away from you. It is like trying to get hold of your own shadow. When you run after it, it runs with you at the identical rate of speed. When you read deep into the spirit of Rinzai you will appreciate his real kind-heartedness.

Ummon (雲門) was another great master of Zen during the T'ang dynasty. He had to lose one of his legs in order

to get an insight into the life-principle from which the whole universe takes rise, including his own humble existence. He had to visit his teacher Bokuju (睦州) three times before he was admitted to see him. The master asked, "Who are you?" "I am Bun-yen (文偃)," answered the monk. (Bun-yen was his name, while Ummon was the title of the monastery where he got settled later on.) When the truth-seeking monk was allowed to go inside the gate, the master took hold of him by the chest and demanded, "Speak! speak!" Ummon hesitated, whereupon the master pushed him out of the gate, saying, "Oh, you good-for-nothing fellow!"* While the gate was hastily shut, one of Ummon's legs was caught and broken. The intense pain resulting from this apparently awakened the poor fellow to the greatest fact of life. He was no more a solicitous, pity-begging monk, the realisation now gained paid more than enough for the loss of his leg. He was not however a solitary instance in this respect, there were many such in the history of Zen who were willing to sacrifice a part of the body for the truth. Says Confucius: "If a man understands the Tao in the morning, it is well for him even when he dies in the evening." Some would feel indeed that truth is of more value than mere living, mere vegetative or animal living. But in the world, alas, there are so many living corpses wallowing in the mud of ignorance and sensuality.

This is where Zen is most difficult to understand. Why this sarcastic vituperation? Why this seeming heartlessness? What fault had Ummon to deserve the loss of his leg? He was a poor truth-seeking monk, earnestly anxious to get enlightenment from the master. Was it really necessary for the latter from his way of understanding Zen to shut him off three times, and when the gate was half opened to close it again so violently, so inhumanly? Was this the truth of

*Literly, an old clumsy gimlet of the Ts'in dynasty.

Buddhism Ummon was so eager to get? But the outcome of all this singularly was what was desired by both of them. As to the master, he was satisfied to see the disciple attain an insight into the secrets of his being; and as regards the disciple he was most grateful for all that was done to him. Evidently, Zen is the most irrational, inconceivable thing in the world. And this is why I told you Zen was not subject to logical analysis or to intellectual treatment. It must be directly and personally experienced by each of us in his inner spirit. Just as two stainless mirrors reflect each other, the fact and our own spirits must stand facing each other with no intervening agents. When this is done, we are able to seize upon the living, pulsating fact itself.

Freedom is an empty word until then. The first object was to escape the bondage in which all finite beings find themselves, but if we do not cut asunder the very chain of ignorance with which we are bound hands and feet, where shall we look for deliverance? And this chain of ignorance is wrought of nothing else but the intellect and sensuous infatuation, which cling tightly to every thought we may have, to every feeling we may entertain. They are hard to get rid of, they are like wet clothes as is aptly expressed by the Zen masters. "We are born free and equal." Whatever this may mean socially or politically, Zen maintains that it is absolutely true in the spiritual domain, and that all the fetters and manacles we seem to be carrying about ourselves are put on later through ignorance of the true condition of existence. All the treatment, sometimes literary and sometimes physical, which is most liberally and kindheartedly given by the masters to inquiring souls, are intended to get them back to the original state of freedom. And this is never really realised until we once personally experience it through our own efforts, independent of any ideational representation. The ultimate standpoint of Zen, therefore, is that we have been led astray

through ignorance to find a split in our own being, that there was from the very beginning no need for a struggle between the finite and the infinite, that the peace we are seeking so eagerly after has been there all the time. Sotoba (蘇東坡) the noted Chinese poet and statesman, expresses the idea in the following verse:

"Misty rain on Mount Lu,
And waves surging in Che-chiang;
When you have not yet been there,
Many a regret surely you have;
But once there and homeward you wend,
And how matter-of-fact things look!
Misty rain on Mount Lu,
And waves surging in Che-chiang."

A Chinese Zen master, Bokuju (陸州), was once asked, "We have to dress and eat everyday, and how can we escape from all that?" The master replied, "We dress, we eat." "I do not understand you," said the questioner. "If you don't understand, put your dress on and eat your food."

Zen always deals in concrete facts and does not indulge in generalisation. And I do not wish to add unnecessary legs to the painted snake, but if I try to waste my philosophical comments on Bokuju, I may say this. We are all finite, we cannot live out of time and space; inasmuch as we are earth-created, there is no way to grasp the infinite; how can we deliver ourselves from the limitations of existence? This is perhaps the idea put in the first question of the monk, to which the master replies: Salvation must be sought in the finite itself, there is nothing infinite apart from finite things; if you seek something transcendental, that will cut you off from this world of relativity, which is the same thing as the annihilation of yourself. You do not want salvation at the

cost of your own existence. If so, drink and eat, and find your way of freedom in this drinking and eating. This was too much for the questioner who therefore confessed himself as not understanding the meaning of the master. Therefore, the latter continued: Whether you understand or not, just the same go on living in the finite, with the finite; for you die if you stop eating and keeping yourself warm on account of your aspiration for the infinite. No matter how you struggle, Nirvana is to be sought in the midst of samsāra (birth-and-death). Whether an enlightened Zen master or an ignoramus of the first degree, neither can escape the so-called laws of nature. When the stomach is empty, both are hungry; when it snows, both have to put on an extra flannel. I do not however mean that they are both material existences, but they are what they are, regardless of their conditions of spiritual development. As the Buddhist scriptures have it, the darkness of the cave itself turns into enlightenment when a torch of spiritual insight burns. It is not that a thing called darkness is first taken out and another thing known by the name of enlightenment is carried in later, but that enlightenment and darkness are substantially one and the same thing from the very beginning, the change from the one to the other has taken place only inwardly or subjectively. Therefore, the finite is the infinite, and vice versa. These are not two separate things, though we are compelled to conceive them so, intellectually. This is the idea, logically interpreted, perhaps contained in Bokujō's answer given to the monk. The mistake consists in our splitting into two what is really and absolutely one. Is not life one as we live it, which we cut to pieces by recklessly applying the murderous knife of intellectual surgery?

On being requested by the monks to deliver a sermon, Hyakujo Neban (百丈涅槃) told them to work on the farm, after which he would give them a talk on the great subject

of Buddhism. They did as they were told, and came to the master for a sermon, when the latter without saying a word, merely extended his open arms towards the monks. Perhaps there is after all nothing mysterious in Zen. Everything is open to your full view. If you eat your food and keep yourself cleanly dressed and work on the farm to raise your rice or vegetables, you are doing all that is required of you on this earth, and the infinite is realised in you. How realised? When Bokuju was asked what Zen was, he recited a Sanskrit phrase from a sutra, "Mahāprajñāpāramitāya!" (in Japanese, Makahannyaharamii!). The inquirer acknowledged his inability to understand the purport of the strange phrase, and the master put a comment on it, saying,

"My robe is all worn out after so many years' usage,
And parts of it in shreds loosely hanging have been
blown away to the clouds."

Is the infinite after all such a poverty-stricken mendicant?

Whatever this is, there is one thing in this connection which we can never afford to lose sight of, that is, the peace or poverty (for peace is only possible in poverty) is obtained after a fierce battle fought with the entire strength of your personality. A contentment gleaned from idleness or from a *laissez-faire* attitude of mind is a thing most to be abhorred. There is no Zen in this, but sloth and mere vegetation. The battle must rage in its full vigor and masculinity. Without it, whatever peace that obtains is a simulacrum, and it has no deep foundations, the first storm it may encounter will crush it to the ground. Zen is quite emphatic in this. Certainly, the moral virility to be found in Zen, apart from its mystic flight, comes from the fighting of a battle of life courageously and undauntedly.

From the ethical point of view, therefore, Zen may be

considered a discipline aiming at the reconstruction of character. Our ordinary life only touches the fringe of personality, it does not cause a commotion in the deepest parts of the soul. Even when the religious consciousness is awakened, most of us lightly pass over it so as to leave no marks of a bitter fighting on the soul. We are thus made to live on the superficiality of things. We may be clever, bright, and all that, but what we produce lacks depth, sincerity, and does not appeal to the inmost feelings. Some are utterly unable to create anything except makeshifts or imitations betraying their shallowness of character and want of spiritual experience. While Zen is primarily religious, it also moulds our moral character. It may be better to say that a deep spiritual experience is bound to effect a change in the moral structure of one's personality.

How is this so?

The truth of Zen is such that when we want to comprehend it penetratingly we have to go through a great struggle, sometimes very long and exacting a constant vigilance. To be disciplined in Zen is no easy task. A Zen master once remarked that the life of a monk can be attained only by a man of great moral strength, and that even a minister of the state cannot expect to become a successful monk. (Let us remark here that in China to be a minister of the state was considered to be the greatest achievement a man could ever hope for in this world.) Not that a monkish life requires the austere practice of asceticism, but that it implies the elevation of one's spiritual powers to their highest notch. All the utterances or activities of the great Zen masters have come from this elevation. They are not intended to be enigmatic or driving us to confusion. They are the overflowing of a soul filled with deep experiences. Therefore, unless we are ourselves elevated to the same height as the masters, we cannot gain the same commanding views of life.

Says Ruskin: "And be sure also, if the author is worth anything, that you will not get at his meaning all at once, —nay, that at his whole meaning you will not for a long time arrive in any wise. Not that he does not say what he means, and in strong words too; but he cannot say it all and what is more strange, *will* not, but in a hidden way and in parable, in order that he may be sure you want it. I cannot quite see the reason of this, nor analyse that cruel reticence in the breasts of wise men which makes them always hide their deeper thought. They do not give it you by way of help, but of *reward*, and will make themselves sure that you deserve it before they allow you to reach it." And this key to the royal treasury of wisdom is given us only after a patient and painful moral struggle.

The mind is ordinarily chock-full with all kinds of intellectual nonsense and passional rubbish. They are of course useful in their own ways in our daily life. There is no denying that. But it is chiefly because of these accumulations that we are made miserable and groan under the feeling of bondage. Each time we want to make a movement, they fetter us, they choke us, and cast a heavy veil over our spiritual horizon. We feel as if we are constantly living under restraint. We long for naturalness and freedom, yet we do not seem to attain them. The Zen masters know this, for they have gone through the same experiences once. They want to have us get rid of all these wearisome burdens which we really do not have to carry in order to live a life of truth and enlightenment. Thus they utter a few words or demonstrate with action that, when rightly comprehended, will deliver us from the oppression and tyranny of these intellectual accumulations. But the comprehension does not come to us so easily. Being so long accustomed to the oppression, the mental inertia becomes hard to remove. In fact it has gone down deep into the roots of our own being, and the

whole structure of personality is to be overturned. The process of reconstruction is stained with tears and blood. But the height the great masters have climbed cannot otherwise be reached; the truth of Zen can never be attained unless it is attacked with the full force of personality. The passage is strewn with thistles and brambles, and the climb is slippery in the extreme. It is no pastime but the most serious task in life, no idlers will ever dare attempt it. It is indeed a moral anvil on which your character is hammered and hammered. To the question, "What is Zen?" a master gave this answer, "Boiling oil over a blazing fire." This scorching experience we have to go through before Zen smiles on us and say, "Here is your home." 3862

One of those utterances by the Zen masters that will stir a revolution in our minds is this: "All things return to the One, but where does the One return?" to which Joshu (趙州) answered, "When I was in Seiju, I had a monkish garment made which weighed seven *chin*." What an irrelevant reply to the most serious question one can ever raise in the history of thought! It sounds almost sacrilegious when we know how many souls there are who go down under the weight of this question. But Joshu's earnestness leaves no room for doubt as is quite well known to all the students of Zen. Joshu's itinerary is said to have lasted until his eightieth year, and the above was one of those exclamations that dropped from the lips of such a veteran Zen master. However easy and even careless it may appear, there is hidden in it a most precious gem in the literature of Zen. We do not know how many students of Zen were made to sweat and cry in tears because of the inscrutability of this statement of Joshu's.

To give another instance: a monk asked the master Shin of Chosa (長沙岑), "Where is Nansen (南隱) gone after his death?" Replied the master, "When Sekito (石頭)

was a young novitiate, he saw the Sixth Patriarch." "I am not asking about the young novitiate. What I wish to know is, where is Nansen gone after his death." "As to that," said the master, "it makes one think." The immortality of the soul is another big question. The history of religion is built upon this one question, one may almost say. Everybody wants to know about life after death. Where do we go when we pass away from this earth? Is there really another life? or is the end of this the end of all? While there may be many who do not worry themselves as to the ultimate significance of the One, there are none perhaps who have not once at least in their lives asked themselves concerning their destiny after death. Whether Sekito when young saw the Sixth Patriarch or not, does not seem to have any inherent connection with the departure of Nansen. The latter was the teacher of Chosa, and naturally the monk asked him whither the teacher finally passed. Chosa's answer is no answer, judged by the ordinary rules of logic. Hence the second question, but still a sort of equivocation from the lips of the master. What does this "making one think" explain? From this it is apparent that Zen is one thing and logic another. When we fail to make this distinction and expect of Zen to give us something logically consistent and intellectually illuminating, we altogether misinterpret the signification of Zen. Did I not state in the beginning that Zen deals with facts and not with generalisations? And this is the very point where Zen goes straight down to the foundations of personality. The intellect ordinarily does not lead us there, for we do not live in the intellect, but in the will. Truly says Brother Lawrence in his "The Practice of the Presence of God," "That we ought to make a great difference between the acts of the understanding and those of the will: that the first were comparatively of little value, and the others, all."

Zen literature is all brimful of such statements, which

seem to have been uttered so casually, so innocently, but those who actually know what Zen is will testify to the fact that all these utterances dropped so naturally from the lips of the masters are like deadly poisons, that when they are once taken in they cause such a violent pain as to make one's intestines wriggle nine times and more, as the Chinese would express it. But it is only after such pain and turbulence that all the internal impurities are purged and one is born with quite a new outlook on life. It is strange that Zen grows intelligible when these mental struggles are gone through. But the fact is that Zen is an experience actual and personal, and not a knowledge to be gained by analysis or comparison. "Do not talk poetry except to a poet; only the sick know how to sympathise with the sick." This explains the whole situation. Our minds are to be so matured as to be in tune with those of the masters. Let this be accomplished, and when one string is struck, the other will inevitably respond. Harmonious notes always result from the sympathetic resonance of two or more cords. And what Zen does for us is to prepare our minds to be yielding and appreciative recipients of the old masters. In other words, psychologically Zen releases whatever energies we may have in store of which we are not conscious in ordinary circumstances.

Some say that Zen is self-suggestion. But this does not explain anything. When the word "Yamato-damashi" is mentioned, it seems to awaken in most Japanese a fervent patriotic passion. The children are taught to respect the flag of the rising sun, and when the soldiers come in front of the regimental colours they involuntarily salute. When a boy is reproached for not acting like a little samurai and disgracing the name of his ancestor, he at once musters his courage and will resist temptations. All these ideas are energy-releasing ideas for the Japanese, and this release, according to some

psychologists, is self-suggestion. Social conventions and imitative instincts may also be regarded as self-suggestions. So is moral discipline. An example is given to the students to follow or imitate it. The idea gradually takes root in them through suggestion, and they finally come to act as if it were their own. Self-suggestion is a barren theory, it does not explain anything. When they say that Zen is self-suggestion, do we get any clearer idea of Zen? Some think it scientific to call certain phenomena by a term newly come into fashion, and rest satisfied with it as if they disposed of them in an illuminating way. The study of Zen must be taken up by the profounder psychologists.

My theory is that there is still an unknown region in our consciousness which has not yet been thoroughly and systematically explored. It is sometimes called the Unconscious or the Subconscious. This is a territory filled with dark images, and naturally most scientists are afraid of treading upon it. But this must not be taken as denying the fact of its existence. Just as our ordinary field of consciousness is filled with all possible kinds of images, beneficial and harmful, systematic and confusing, clear and obscure, forcefully assertive and weakly fading; so is the Subconscious a storehouse of every form of occultism or mysticism, understanding by the term all that is known as latent or abnormal or psychic or spiritualistic. The power to see into the nature of one's own being lies also hidden here. Zen awakens it. The awakening is known as *Satori*, or the opening of a third eye.

How is this to be effected?

By meditating on those utterances or actions that are directly poured out from the inner region undimmed by the intellect or the imagination, and that are calculated successfully to exterminate all the turmoils arising from ignorance and confusion.

(As to meditation, Zen has its own way of practising it,

and it is to be distinguished from what is popularly understood by the term. Zen has nothing to do with mere quietism or losing oneself in a trance. I may have an occasion to write on the subject later.)

In concluding this paper, let me cite some of the methods resorted to by the masters in order to open the spiritual eye of the disciple. It is natural that they frequently make use of the various religious insignia which they carry when going out to the Hall of the Dharma. Such are generally the "hossu" (拂子), "shippe" (竹篋), "nyoi" (如意), or "shu-ijō" (拄杖 or a staff). The last-mentioned seems to have been the most favorite instrument used in the demonstration of the truth of Zen. Let me cite some examples of it.

According to Ye-ryo (慧稜), of Chokei (長慶), "when one knows what that staff is, one's life study of Zen comes to an end." This reminds us of Tennyson's flower in the crannied wall. For when we understand the reason of the staff, we know "what God and man is," that is to say, we get an insight into the nature of our own being and finally puts a stop to all the doubts and hankerings that have upset our mental tranquillity. The significance of the staff in Zen can thus readily be comprehended.

Ye-sei (慧清), of Basho (芭蕉), once made the following declaration: "When you have the staff, I will give you one; when you have none, I will take it away from you." This is one of the most characteristic statements of Zen, but later Bokitsu (慕詰), of Daiyi (大淵), was bold enough to challenge this by saying what directly contradicts it, viz., "As to myself, I differ from him. When you have the staff, I will take it away from you; and when you have none, I will give you one. This is my statement. Can you make use of the staff? or can you not? If you can, Tokusan (徳山) will be your vanguard and Rinzai (臨濟) your rearguard. But if you cannot, let it be restored to its original master."

A monk approached Bokuju (睦州) and said, "What is the statement surpassing [the wisdom of] all Buddhas and Patriarchs?" The master instantly held forth his staff before the congregation, and said, "I call this a staff, and what do you call it?" The monk who asked the question uttered not a word. The master holding it out again, said, "A statement surpassing [the wisdom of] all Buddhas and Patriarchs,—was that not your question, O monk?"

To those who carelessly go over such remarks as Bokuju's may regard them as quite nonsensical. Whether the stick is called a staff or not, it does not seem to matter very much as far as the divine wisdom surpassing the limits of our knowledge is concerned. But the one made by Ummon (雲門), another great master of Zen, is perhaps more accessible. He also once lifted his staff before a congregation and remarked; "In the scriptures we read that the ignorant take this for a real thing, the Hinayānists resolve it into a nonentity, the Pratyekabuddhas regard it as a hallucination, while the Bodhisattvas admit its apparent reality which is however essentially empty." "But," continued the master, "monks, you simply call it a staff when you see one. Walk or sit as you will, but do not stand irresolute."

The same old insignificant staff and yet more mystical statements from Ummon. One day his announcement was: "Herein lies the whole universe annihilated! herein lies the whole universe sustained!" Asked a monk, "How annihilated!" "Reeling and staggering!" "How sustained!" "Be the chef." "How is it when it is neither annihilated nor sustained?" The master stood up from his seat, and said, "Mahāprajñāpāramitā!" On another occasion, Ummon will produce the staff, saying, "My staff has turned into a dragon, and it has swallowed up the whole universe; where would the great earth with its mountains and rivers be?" On still another occasion, Ummon, quoting an ancient Bud-

dhist philosopher who said that "Knock at the emptiness of space and you hear a voice; strike a piece of wood and there is no sound," Ummon took out his staff, and striking space, he cried, "Oh, how it hurts!" Then tapping at the board, he asked, "Any noise?" A monk responded, "Yes, there is a noise."* Thereupon exclaimed the master, "O you ignoramus!"

If I go on like this, there will be no end. So I stop, but expect some of you asking me the following questions: "Have these utterances anything to do with one's seeing into the nature of one's own being? Is there any relationship possible between those apparently nonsensical talks about the staff and the all-important problem of the reality of life?"

In answer I append these two passages, one from Jimyo (慈明) and the other from Yengo (圓悟): In one of his sermons, Jimyo said: "As soon as one particle of dust is raised, the great earth manifests itself there in its entirety. In one lion are revealed millions of lions, and in millions of lions is revealed one lion. Thousands and thousands of them there are indeed, but know ye just one, one only." So saying he lifted up his staff, and continued, "Here is my own staff, and where is that one lion?" Bursting out into a "Kwats (喝)," he set the staff down, and left the pulpit.

In the *Hekigan* (碧巖錄), Yengo expresses the same idea in his introductory remark to the "one finger Zen" of Gutei (俱胝一指禪):

"One particle of dust is raised and the great earth lies therein; one flower blooms and the universe rises with it. But where should our eye be fixed when the dust is not yet stirred and the flower has not yet bloomed? Therefore, it is said that, like cutting a bundle of thread, one cut cuts all

* This reminds one of the remark made by the master Ten (展), of Hofuku (保福), who took up his staff and struck a monk approaching. When the monk naturally cried with pain, said the master, "How is it that this does not get hurt?"

asunder ; again, like dyeing a bundle of thread, one dyeing dyes all in the same colour. Now get out all your entangling relations and rip them up to pieces, but do not lose track of your own inner treasure ; for it is through this that the high and the low universally responding and the advanced and the backward making no distinction, each manifests itself in full perfection."

DAISETZ TEITARO SUZUKI

PHILOSOPHICAL FOUNDATIONS OF THE SHIN-SHU DOCTRINE

BUDDHISM is a religion of enlightenment as is shown by the term "Buddha," which means the "Enlightened One." In fact, enlightenment is the only mark that distinguishes Buddhism from other religions. The light that dispels the cloud of ignorance must come from within. Originally, Buddha rose against the Brahmanic teachings that seek God outside, and worship and pray to him as something wholly external to oneself. What Buddhism is may also be gleaned from the historical facts concerning the life of Shakyamuni himself.

What is now most strange in the development of Buddhism is that a religion of enlightenment has come to be a religion of salvation, known as the Shin-shu Buddhism, and that Amitabha Buddha as saviour and transcending history is recognised in place of Shakyamuni who is merely the expounder of the Dharma. How these contradicting conceptions came to be embraced under one name of Buddhism requires special inquiries. Shall we regard, as is traditionally done, the doctrine of enlightenment as Shakyamuni's own religion, while the doctrine of salvation is meant for others less endowed than the Buddha himself? Or, are they both to be considered one missionarising religion? Or, is it that the contradictions are only apparent and really unified in a higher principle which is the foundation of Buddhism? Or, is Buddhism as religion of salvation a mere later evolution of primitive Buddhism in order to satisfy the spiritual demands of his disciples or of the peoples among whom it began to spread after his Nirvana? In this case, the Amitabha doctrine of

Buddhism is either a sort of contortion or an interpolation of an idea originally foreign to the spirit of Buddhism. Whatever all this is, when the Amitabha conception is to be traced historically and objectively to its sources, we have to adopt one of the following interpretations as offered by various scholars, past and present. There are three interpretations: (1) one offered by the ecclesiastic authorities, (2) the theory of historical development, which is generally accepted by scholars, and (3) what may be termed mythological based on the traditional stories of the past births of Dharmakara. Historically, one of these explanations may suffice to account for the development of the Amitabha doctrine, but from the religious point of view, we feel no satisfaction with these theories; for the doctrine is essentially to be considered from one's inmost religious consciousness which will inevitably lead us to enter much more deeply and penetratingly into the nature of the enlightenment as realised by the Buddha himself. Whether this is a religion of enlightenment or one of salvation, its ultimate reason must be sought in the inner consciousness of the Buddha as long as it is designated under one title of Buddhism. Apart from the inner life of Shakyamuni as the founder of Buddhism, no religion bearing the name can exist.

What are then the contents of his inner consciousness when he attained Buddhahood? All the sutras, Mahāyāna as well as Hinayāna, declare that it is beyond description, beyond the ken of understanding. Even the Honored One himself was for a while unable to express himself as to the contents of his inmost consciousness. But in the second week after the Enlightenment, he began to manifest something of his secrets, and was never tired thenceforward of expounding the Dharma. If the contents of his enlightenment were altogether ineffable and incomprehensible, what should we say about his fifty years' sermons? What did he after all talk

about? As it happened, the Honoured One did not enter Nirvana right after the attainment of Buddhahood, but tried every means to make himself intelligible to the whole world through his daily discourses; and if so, the thing for us to do must be to find the key in them that will unravel the mystery of all Buddhism. His discourses may be divided into various categories such as "True" and "Provisional," or "Real" and "Temporal," as most Buddhist scholars are apt to do, but there must be one word or one phrase either tentatively or manifestly expressed in them which is in direct touch with the contents of the Buddha's inner consciousness.

When the Honoured One began to speak after the Enlightenment his first utterance was, "I alone am the honored one," and later, "I without a master am enlightened by myself." In this, both the Mahāyāna and the Hinayāna agree, there is no discord as far as these utterances are concerned. Now, they are very simple expressions and quite plain, but on that very account since of old there have been many misunderstandings regarding the true spirit of Buddhism. For the word "I" or "self" is generally the source of disagreement in many ways, taking it in the sense of self-assertion, or the dominance of "me" over the rest of the world. If so, however, where is the truth of Buddhism as distinguished from other Indian philosophical schools upholding the supreme ego? From Hinduism which bows before an external God, Buddhism may be differentiated, but it ceases to be what it was and is. And again if we understand the Buddha's "Enlightened by myself without a master," in its apparent and ordinary sense, how do we distinguish his enlightenment from that of the Pratyekabuddha, who is also said to get enlightened without a master? As we all know, the latter form of enlightenment, strictly speaking, is not approved by Buddhists generally. Do we then regard the Honoured One as attaining to Buddhahood through a master,

in spite of his own declaration? This is impossible. Besides, in this case the Honoured One is to be considered only one of the Shravakas or hearers. As long as we make the distinction of the three "Yānas" (vehicles) and of their corresponding spiritual attainments, it is only rational to see something quite unique and characteristic of the Buddha in his first reference to the "self." This is not the mere assertion of an enlightened "me" standing in opposition to "not-me," nor is there in the "self" of the Honoured One any acknowledgement of an "other" savior through whom his own salvation was effected, or through whose mediation he attained to Buddhahood. While the "enlightened self" is full of difficulties and unknowabilities, it is the basis of Buddhism on which are built the doctrine of salvation as well as that of enlightenment. Let us see to it more closely.

Generally speaking, the "self" stands in contrast to the "other," and when the former is affirmed, the latter is supposed to give way. Most of the misconceptions as regards the inner consciousness of the Honoured One when he attained to Buddhahood come from this notion of relativity between *meum* and *teum*. This is quite true, seeing that the world of our ordinary experience is relative and mutually determining. For instance, parents are parents because of their children, and children are children because of their parents. There are no two externally separate worlds, each of which belongs exclusively to one of the pair. If they are separate and unrelated, the one always in opposition to the other, parents are no more parents, nor are children any more children. While we have to make distinction between the two, there must be the only one world between them so that with all their contrasts and mutually exclusive features they are unified in the thought of oneness. Therefore, the parental world is constructed in the filial world, and conversely. Everything thus lives in its opposite, its true self subsists in otherness and not necessarily

in itself alone. If this is so, the "self" in the enlightened consciousness of the Honoured One had nothing to do with the mutuality or exclusiveness of *meum et teum*. The "self" in truth was quite an inclusive one, there was in it no notion of subordination either. As is suggested in the word "alone," the enlightened "self" of the Honoured One transcends all forms of relativity. This point is fully discussed by Nāgārjuna in the beginning of his *Madhyamika-shastra*.

When the Honoured One under the Bodhi tree exclaimed, "I alone am honored," in this "I" there must have been comprehended the second person "thou." In his inner consciousness, it is true that there was the mutuality of "me" and "thee," but in the most enhanced manner the two notions must have been unified and thoroughly interpenetrated. Far from being exclusive to each other, "I" was "thou" and "thou" was "I." The union was perfect in the sense that there was "I" and there was "thou" and yet they were merged in each other without a mediumship of a third term. "Thou" was made complete in "me" and "I" in "thee,"—this was indeed the "self" of Buddhahood. Herein the Honoured One entered the world of relativity and grew conscious of the Law of "selfhood." Enlightenment thus does not consist in the negation of the opposites, nor in their affirmation. It really transcends the world of relativities. It lies where they are thoroughly unified, each distinctive of the other, and yet wholly reflected in the other. Psychologically stated, the "enlightened self" of Buddhahood is the subjective ego and at the same time the objective ego. Grammatically, the Buddhist "self" is declined "I", "my", and "me." The conditional world with all its multitudinous variations is reflected in the transcendental "selfhood" thoroughly enlightened in the mind of the Buddha. Whatever confusion of thought that manifests itself in the popular interpretations of enlightenment, comes from adhering to the fixed notion of

the self as wholly exclusive of otherness. This exclusiveness or domination altogether goes against the spirit of Buddhism, making it stand on the same level as the other Indian theories of the "self" (*ātman*). The doctrine of non-ego which is one of the three characteristic "seals" of Buddhism distinguishing it from other religions, Indian or otherwise, will lose its significance if the "self" is to be interpreted in its narrow and unenlightened sense. For the non-ego theory gains its real importance when it is seen in connection with its positive counterpart, that is, the theory of "self" in the enlightened consciousness of the Buddha. Non-egoism is no negativism. It simply negates the preconceived substantial notion of the ego. Therefore, in the *Nirvana Sutra*, Nirvana is designated as the realisation of the greater ego, which is however not to be confused with the generalisation of the self, advocated by non-Buddhist philosophers. The Buddhist conception of the self consists in its constant flowing, in its never-ceasing evolution and differentiation. All things are ever changing, ever flowing, and stop not even for a moment in their onward rush; and in their persistent rush there obtains the "self" in the enlightened consciousness of the Honoured One.

The doctrine of Nāgārjuna who is considered the first Father of Mahāyāna Buddhism, revolves around the pivot-idea of "Emptiness Unattainable." Emptiness is negation, negation of all, including even the idea of emptiness itself. Nāgārjuna again calls this "absolute emptiness of Emptiness." When negation is negated, we have great affirmation. In his *Madhyamika Shastra*, the self is designated as "actor", and its "fixed" reality is positively denied, for it is empty in its nature, in its last analysis. Since the doctrine of "Emptiness Unattainable" aims at the smashing of the substantial conception of the ego, this negation comes out in the form of affirmation in his *Dasabhumikavibhāsa Shastra*, where in Vol. V, Chap. 9, the author refers to the doctrine of salvation in

this wise : "If people thought of this Buddha's immeasurable power and merits, they would instantly enter upon the definite state. Therefore, I all the time think of him." The "I" here referred to as the thinker of Amitabha Buddha has no odium of the ego, narrow and encased in a hard cell, or the ego of the non-Buddhist schools. The non-ego theory of Buddhism, therefore, according to Nāgārjuna means that there is no "original dweller", there is no "actor", and there is no "recipient" of an act. What really exists is the "self" that goes on transforming itself from "I" to "my", or "mine" to "me". Sometimes it is an "original dweller," sometimes an "actor", and sometimes a "recipient." Changing from one state to another, flowing through various forms of selfhood, and yet leaving no fixed trace of selfhood, the Buddhist ego asserts itself.

So with Asanga and Vasubandhu, their conception of the Ālayavijñāna is not to be confused with the non-Buddhist ego-soul. They distinguish the three aspects of the Ālaya, as in itself, as a cause, and as an effect, and declare that it is not, like the ātman of other Indian teachings, permanent, unified, and dominating, but that it is succession, transformation, and differentiation, or that it is like a stream in the state of constant flowing. The seventh Vijñāna of Vasubandhu thus corresponds to Nāgārjuna's "actor" whose world is that which appears in the act of self-introspection or that which constitutes this world of ignorance and relativity; while he refers to the eighth Vijñāna or Ālaya-Vijñāna, in the midst of which the "mind-seeds" are tending to act, and acts are fuming the seeds, and the three factors are mutually acting, and the cause and the effect are working simultaneously, regarding this Vijñāna as corresponding to Nāgārjuna's "Emptiness Unattainable." Vasubandhu again, like Nāgārjuna, touches on the doctrine of salvation in his *Treatise on Being Born in the Pure Land*, where he says; "O the World-honoured One!

I with singleness of heart take refuge in the Tathāgata whose light passes unimpeded throughout the ten quarters!" Vasubandhu's "I" is no more or less than that of Nāgārjuna as affirmed in the *Dasabhumikavibhāsa*, while both are really asserting the "self" in the enlightened consciousness of Buddhahood. Shinran Shonin thus made these two Mahāyāna Buddhist Patriarchs of the Shin Sect in India. Whatever this is, we cannot fail to notice that there is something common to all these notions of the "self" as variously expounded by the great Indian Buddhist Fathers, which is to say, their non-ego is neither the negation nor the affirmation of the popular ego, but the thorough-going unification of "me" and "thee" in which there is "I" in "thee" and "thou" in "me." This being so, there is no apparent or covert contradiction in the two forms of Buddhism as the religion of salvation on the one hand and as the religion of enlightenment on the other. In the mind of the author of the universe, therefore, there is the thought of the "self" which does not exclude or dominate over the "other." Its fluidity admits it to flow from one state to another and never clings to the idea of fixity. When Shakyamuni declared that "I alone am honoured," he came for the first time to the realisation of this absolute freedom contained in the idea of the "self." The "self" thus has ceased to be always the singular number, for it comprises in itself innumerable "selves" which in the ordinary world are translated into pluralistic "thee." In the aloneness of the "self," therefore, there is room enough for Nāgārjuna's "I bow reverently," Vasubandhu's "I with singleness of heart," or Zendo's "You come instantly with singleness of heart."

Regardless of its being Hināyāna or Mahāyāna, all Buddhism must find its ultimate reason in the enlightened consciousness of the Honoured One who is first and last the founder of the faith known as Buddhism. And we have

found this reason in the idea of the "self" expressed in the first utterance of the Enlightened One. We have also found that in this "self" there are really no mutually excluding notions as regards *meum et teum*, for these are simultaneous and coextensive and identical. Whenever there is the awakening of the true "self" there is the realisation of the "otherness." Where thou abidest, therefore, there is my abode; I am with thee, I work with thee; the Tathāgata in fact never leaves me. In short, the doctrine of enlightenment is based on the notion of the self conceived as identical with "thee," whereas the doctrine of salvation, not denying the first affirmation, builds up its foundation on the idea of "thou-hood" wherein embraced lies the "I." However superficially the Shin Sect stands opposed to the enlightenment of the Honoured One, it is really rooted in it, and the teachings of the Pure Land issue out of the relationship of the "self" and the "other," of "thee" and "me." By the "other" is meant the Law and by "thee" Amitabha Buddha, the saviour of the world.

GESSHO SASAKI

THE BUDDHA

1. THE RENUNCIATION

AFTER the Enlightenment, thinking of his life before the Renunciation, said the Buddha, "My past was a life of indulgence. My father's palace stood surrounded by beautiful lakes, where, dressed in choice *kasi*, I lived. To protect me from cold and heat, a white umbrella was always held over my head. My dwellings were changed according to the three seasons. During the four months of the rainy season, my life was spent among dancing girls and I never left the palace. But seeing an old man, I realised the approach of dotage to myself and gave up the pride of youth; seeing a sick man, I realised that I too was liable to be sick and gave up the pride of health; seeing a dead man, I realised that I too was liable to be attacked by death, and gave up the pride of life."

Siddhartha who was born heir to a small dukedom in India, was a reflective child, and when he reached adolescence, his mind was greatly disturbed with the vicissitudes of human life even in the midst of pleasures. At the age of twenty-nine when his only son Rahula was born, he finally made up his mind to renounce the world and to enter upon the path of eternal peace. He became a monk. It was also about this time that Vardhamāna, founder of Jainism, detached himself from a worldly life. Sāriputta, Moggallāna, and Mahākassapa, who later became the prominent disciples of the Buddha, began to lead a homeless life also about this time. Especially, the facts that Yasa, son of a wealthy merchant of Benares, and Ratthapāla, of another wealthy family

in Kurū, left their worldly career which promised everything for their future as far as sensuous satisfactions and worldly honours were concerned, plainly show that the Indian youths of those days entertained deep feelings of pessimistic anguish over things of this earth. This was quite natural, seeing that the existing religions had no hold over the young growing minds who were groping in the dark how to find their way of salvation. But Siddhartha was surely not moved by the current waves of world-flying asceticism. As he was already twenty-nine years old and must have had some experience of the world, his native yearnings for a spiritual life were much deeper and farther reaching than any of his contemporaries. The pain attendant to a life of pleasures must have cut a very deep wound into his sensitive mind. So we read in the *Mūgandīya*, of the Majjhima Nikāya, "Even heavenly enjoyments, if they are tainted with lusts and evil desires, I have no heart to accept." The result was inevitably his renunciation of the home life.

How did he spend the ten years between his marriage at the age of nineteen and his renunciation which took place when he was twenty-nine? We have at present no record, but it is impossible to imagine that those ten long years were spent to no purpose but for sensuous pursuits among dancers and musicians as described in the sūtras. As the sole heir to a dukedom, his mind must have naturally been concerned with its administration and its relations, present and future, with the neighboring states. The dukedom of the Shakyas was then under the dominating shadow of Kosala. The dukedom enjoyed a sort of independence, but in any moment it might be overthrown by an ambitious and evil-designing Kosala imperialist. However able and far-sighted the master of Kapilavastu might be his political status was far from being an enviable one. He could not control the general situation which had gone too far against him and beyond his power,

These considerations must have entered into the youthful mind of Siddhartha when he decided to devote himself to things spiritual. When he came to Rajagaha after the Renunciation, Bimbisara offered him the kingdom of Magadha in order to make him abandon his homeless life, (see the *Dhammapada Atthakathā*, Vol. I, and the *Sutta-Nipāla Atthakathā*); and after the Enlightenment he meditated once as to how to govern the world without resorting to warlike activities, (see the *Samyutta Nikaya*, IV, 2 and the *Dhammapada A.*, IV);—these allusions are not probably without significance when his political situation before the Renunciation is taken into account.

Whatever this may be, as soon as a son, Rahula, was born to his wife, he came to the final resolution that all worldly attachments should be severed before they grew too strong for him, as he thought the parental tie to be the knottiest of all entanglements. The so-called Great Renunciation (*mahānīkkaṇṭa*) was carried out that very night. This act, on the part of a man bearing a great spiritual message was praised by all the celestial beings whereas the evil ones were greatly disturbed who attempted to thwart Siddhartha from his resolution even on his way to solitude. After passing Rāmāgāma, he tarried for a while by the river Anoma in the land of the Moriyas where he had his hair all shaved off. He then started for Rajagaha. This was one of the two main roads connecting Rajagaha and Sravastu, which were then the two great powers in India. While by the Anoma, Siddhartha saw Bhaggava, a mendicant ascetic, and realised that asceticism was not the road leading to final deliverance. He now came to Vesali and entered Rahagaha where he paid a visit to two hermits, Alālakāma and Uddaka Rāmaputta, neither of whom however gave satisfaction to the seeker of enlightenment, for they talked about losing themselves in a mystic trance. His wanderings were renewed. One of the reasons

why he first came Rajagaha instead of going north, for instance to Takkasila, the then center of the orthodox Brahmanism, was because Rajagaha as a newly-risen kingdom was not only a political center but the birthplace of freethought.

2. THE ATTAINMENT OF BUDDHAHOOD

While Siddhartha was in Rajagaha, the king Bimbisara made him an offer of the kingdom, which he refused. Intently bent on the discovery of the most excellent truth, he went south to Gaya, and in the woods of Uruvela, along the pleasant white-sanded stream of Neranjana, he found a suitable spot for his spiritual workshop.

As the first step of his mental discipline, he practised ascetic exercises as were observed by Bhaggava and others. What they were, are recorded in the *Mahāsihanada Sutta* and in the *Mahāsaccaka Sutta*. (The Majjhima Nikāya, 12 and 36.) He was

"Burned in the sun,
Frozen in the cold;
In the forest of fear
All alone,
Without a robe,
Without fire,
Standing firm in his purpose,
Sat the Muni."

The six years' penance and mortification, however, failed to give him peace of mind. Convinced now of the uselessness of such practices he quitted them. He then thought of the exercises of Jhana, quiet meditation, of which he had once an experience when he was still with his father, and decided to walk along this new path. When he was seen abandoning the ascetic practises, his five meditant-friends judged him a backslider and left him all by himself. He felt as if he were thrust down into the bottom of an abyss. A spiritual crisis in which he now found himself with no human sym-

pathy shown him by any of his fellow-ascetics, grew more intense and unbearable than ever before, as the day advanced. The struggle indeed between light and dark lasted throughout that day. Siddhartha on the Diamond Seat was really a most desperate fighter in a spiritual warfare. As the dusk approached, however, the tempest subsided, the struggle was over, and he rose up triumphantly from the battle. He was the victor. Peace reigned over his mind even as water floweth. The universe with all its discords was now reflected serenely in his mind-mirror, where no agitating waves rose, calm and eternal as the ocean itself. The Shamana became the Buddha. "Passions are extinct, the moral deeds are accomplished, I have done what had to be done, there is no other existence than this." This state of Buddha's enlightened consciousness defies all literary description; but when it is considered a state in which no passions prevail, it is called Nirvana, and when regarded as freedom from all external bonds, it is Deliverance or Release. Bodhi or Enlightenment is a subjective term, showing the traditionally intellectual tendency of the Indian mind. This consciousness of enlightenment has since then become the ideal goal of every devout Buddhist endeavor and the source of salvation for all beings as well as the main subject of investigation for Buddhist scholars.

What is to be done by one who has finished doing his own work is the work of salvation, is to work for others, to save them from sinking further and further into the abyss of ignorance and misery. After being absorbed in the ecstatic enjoyment of blissful Nirvana for seven weeks, the Buddha began to think of preaching his Dharma to his fellow-beings. When however he realised how deep and difficult to comprehend it was for ordinary minds, he hesitated for a while until he was most urgently persuaded by Brahmadeva. His resolution to preach the great Law was expressed in the following lines :

"That those who have ears may hear and awaken the faith.
This gate of immortality is open to them."

Thereupon the Buddha directed his steps towards Baranasi religiously considered sacred by the Indians of those days. On his way he met Ajivaka Upaka who remarked, "How quiet your mien and how pure and radiant your face is! Tell me who your teacher is." The Buddha told him that he had no teacher for his own enlightenment, for his attainment of Bodhi and Nirvana, and that he was bound for Benares to beat the drum of immortality. His Law was first preached to his former five friends at the Deer Park, Isipattana. This first sermon is preserved in the *Dhammacakkapavattana Sutta* (see Vinaya, *Mahavagga* I, 6, 17). These five monks who were first deeply impressed by the dignity of the Buddha, gradually came to understand the doctrine of the Mean as preached by him and finally attained an enlightenment equal to the master's, and all became Arhans, thus producing six Arhans in the body of the new religion. The trinity of Buddhism was now complete—Buddha, Dhamma, and Sangha.

3. THE MEANING OF THE TERM "BUDDHA"

Henceforth, the Law of the Buddha spread with great rapidity in the neighboring lands and became a great religious force in India. After the five monks, Yasa took refuge under Buddha with his friends, fifty-four in all, and in the second year of his Enlightenment, the three Kassapa brothers who were already well-known figures in the kingdom of Magadha, came to Buddha, with their one thousand followers. Sariputta and Moggallana accompanied by their two hundred and fifty adherents were converted to Buddhism. The spread of the new religion was so rapid and universal in Rajagaha, that its founder was reproached by the inhabitants for carrying away their children and turning them into monks. Two external causes may be assigned to this generous reception of

the Law of the Buddha: one is freedom of thought which was then entertained by the Indians generally, and the other is the economical prosperity that was enjoyed by the people.

As the Indians of the Buddha's time were living in a state of intellectual confusion, they had perfect freedom of thought and boldly expressed their views, even against the traditional authority of Brahmanism. As the latter had yet no ecclesiastical organisation, there was no means for its followers to exercise their suppressive policies over the opponents or dissenters. The Brahmans themselves were dissatisfied with their own ancestral teachings and naturally welcomed any light that might give them a new life. There was evidently no fight between the traditional orthodox faith and new attempts at spiritual rejuvenation. More than that the kings and rich merchants seem to have vied with one another to give shelter to any freethinkers, providing them with food, clothes, and schools which they visited and they were pleased to listen to the discourses of a master. Thus, not only Shakya-muni, but other spiritual teachers wandered from one place to another, freely expounding their beliefs and with no fear of persecution. The general public who fully appreciated freedom of faith took refuge in the greatest spiritual leader as eagerly as the thirsty take to water. The material prosperity of the time also had a great deal to do with the spread of Buddhism. A greater part of the people then living in Central India were land-owners, cultivating their own farms, and they were not burdened with too heavy a taxation, for no more than a tithe was demanded of them. To feed, clothe, and shelter the wandering mendicants was easily within their power. Earnest seekers of truth thus found themselves free to become homeless monks in order to devote themselves exclusively to their spiritual calling.

Of the internal causes that helped the wonderfully rapid propagation of Buddhism, we must first and last mention the

supreme personality of its founder himself in which the Law of the Middle Way was realised as a living principle. His doctrine therefore was not a mere intellectual concoction, but the outgrowth of personal experience. The Fourfold Noble Truth was not a theory but a practical insight into the nature of things, and the Eightfold Path of Righteousness did not stop at merely enumerating certain items of recommendable virtues, but it was an analysis of perfect personality. The secret of Buddhist influence therefore to come in direct contact with the radiant face of Shyakamuni and to listen to his resonant and well-modulated voice. His "Ehi" (Come unto me) was like Christ's "Follow me!"—the outburst of his whole personality, and those who once heard it were so fascinated by his spirituality as to abandon everything to be embraced by the Master. When we experience how the disciples came to take refuge in the Buddha, we notice (1) that they first heard his voice and then desired to see him; (2) that when they came to his presence they were deeply impressed with his personality; and (3) that finally they listened to his discourses full of deep meaning and loving thought. Let us cite a few instances from the Scriptures.

Sudatta, of Sravastu, was surnamed Anāthapindika because of his charitable deeds towards the helpless. He came one day to Rajagaha and stayed with a friend of his who happened to mention the name of Buddha. This awakened Sudatta at once and made him desire to see him in spite of an already advanced night. He was thus converted into the faith. Sela, a Brahman, who was struck with the word "Buddha" which came from the mouth of his teacher, Kēniya, repeated the question for three times, "Did you say the 'Buddha'?" and he was also converted. It is wonderful to see how many ascetics were deeply moved by hearing the name "Buddha" and raised their worshipful hands towards heaven, crying, "O Buddha, O Buddha!" Mahākappina,

who reigned over a kingdom near Peshawar was so overwhelmed with joy when he heard of the Buddha from a merchant coming from Central India that he did not hesitate to abandon his royalty and to join the holy congregation of the Buddha. The propagation of the faith seems to have taken place not only through the Scriptures but through the very word "Buddha." It was like the sun rising to dispel darkness, the name had a most mysterious power over human minds. They said, "The homeless Gotama is of the Shakyas, and being a Shakya he left his family, and he is now the Bhagavan, Arhan, Sammāsambuddha, Vijjācaranasampanna, Sugata, Lokavit, Anuttara, Purisadammasāratti, Sattadevamanussānām, and Buddha. All the worlds he knows by himself, all the worlds he understands by himself, and he preaches his doctrine to all the worlds, inhabited by the celestial beings, evil ones, Brahmadeva, mendicants, and Brahmans. The doctrine he preaches is perfect in the letter and in the spirit, and it is excellent in the beginning, in the middle, and in the ending. He teaches a life of holiness, pure and perfect." His fame now reached as far south as among the people living along the river Godhāvāri, and the venerable Bāvari made his disciples call on the Buddha, among whom there were Ajita, Tissa, Mogharāja, and others. From the north, Mahākappina, of Peshawar, came to Buddha whose faith he embraced, while Punna of Suppāraka, after being converted into Buddhism, went back to his town where he was engaged in preaching. The modern site of Bombay and its vicinity thus also became a local center of Buddhism. This rapid propagation of the name of Buddha and his doctrine drew from various quarters of India a constant stream of people to the Vihara where the Buddha stayed, and how eager they were to see him face to face!

"To preach with one's body" is quite an expressive phrase frequently used in Buddhism, and means that a great

personality is naturally so dignified as to gain the heart of his people even before a word comes out of his mouth. In this respect Buddha seems to have been great. Upaka, a non-believer, was first struck, as was already referred to, by the beauty and grace of Buddha's form before he was converted to the faith. Vacchagotta, a Brahman, sang highly of Buddha's face and became an upāsaka. In the *Samyutta Nikāya*, 1, 5, we read that a celestial being made an inquiry as to the reason of Buddha and his disciples having such a clear and joyful expression in spite of their one meal a day. Pāsenadi, king of Ujjayini, made another such inquiry concerning the Buddha's countenance. That Bhikkhu, Vakkali, always wished to see Buddha whose physical beauty enraptured him is recorded in various Sūtras. When Māgandiya, a Brahman, saw the Muni of Shakya he was so attracted by him that he proposed to Buddha a marriage in behalf of his daughter. The Buddha's sermon, however, awakened his faith in the Law. Jenta who was a son of the Purohita (teacher) to the king of Kosala was vain about his descent, wealth, and personal attractions; but when one day he saw Buddha surrounded by his monks, he felt as if he were standing before the splendor of the sun, all his petty pride vanished, and he became a disciple of the Buddha. (*Thera Gāthā*, 423-8.) The *Brahma-Sūtra* (the Middle Agama, 161) records Uttara's most eulogical report concerning the Buddha's personal dignity, which he made to his own teacher Brahmāyu. In short, the spirituality and inner consciousness of Buddha could not but flow over its external encasement and impart to his features and movements an inexplicable air of dignity, loveing-kindness, and irresistibility. Thus he was likened by his disciples to a lion, or to a great elephant, glorious, living in the Himālayas.

As regards the voice of the Buddha, mention is made of it, as far as my knowledge extends, only in the *Sonadanda-Sūtra*, of the *Dīgha-Nikaya*, where his voice is described as

beautiful, his wording full of grace, and his tone as mild and gentle. But as the possessor of the four forms of fearlessness, it goes without saying that the Buddha had an eloquence and authority, in whatever gatherings, to win the heart of the audience and to awaken their faith in the Law. The Buddha was, besides, a born arguer; he would sometimes be direct in attacking the opponent, but sometimes most kindly and thoroughly go over the whole ground to convince his audience. He was a great rhetorician, skilled in construction and exquisite in the mastery of words, which is evinced in the Scriptures. Those, therefore, who listened to him remarked, "When Gotama discourses on various subjects, the fallen are raised, the hidden are made manifest, the lost are directed to their way, and into the midst of darkness is brought a light so that those who have eyes can see." Or they would express their complete satisfaction with the Buddha's sermons by comparing them to "a great sala tree, whose core alone is left while its leaves, barks, branches, and all its outer parts are gone." (*Majjhima Nikāya*, 72.)

Now let me ask what is after all meant by "Buddha." This is not an honorific title given by others to the Muni of the Shakyas, but it designates his own conviction in himself. When the wheel of the Law was first made to revolve, his former companions of five ascetics addressed him as their friend, who however were reprimanded by Gotama, and the latter now declared himself to be the Tathagata, Arhan, and Sammasambuddha. Against the question of Dona, a Brahman, he said, "I am not a deva, nor a yaksha, nor a gandharbha; nor am I a human being, but the Buddha. Because in me there is no longer any residue of evil karma." Etymologically, "Buddha" comes from the root "budh," and when used as noun, it denotes "one who is enlightened," or "one who is awakened." I believe the original sense of the term is, in opposition to "supito" (sleeping) or "matto."

(drunk), to be *wakeful*, or *awakened*. When the word "Buddha" as one who is awakened was first used by Shakyamuni in contradistinction to the rest of mankind who are all deeply drunk in the superficiality of things, this must have started them from a long night's dream and filled their hearts with mixed feelings of surprise, inspiration, and reverence. This meaning was gradually extended so as to include ancient sages or saints,—the seven or twenty-four Buddhas of the past, thus came to be enumerated. When the term was made to denote any degree of wakefulness, such technical words as Pacceka-Buddha or Savaka-Buddha came into use. Finally, with us, Buddhahood now signifies a being who is himself enlightened and is able to enlighten others and whose enlightenment and conduct are in perfect harmony, but as to the Dharamanaka-Buddha or Buddha in living form, this applies only to the Venerable Muni of the Shakyas.

This Buddha is in possession of the four sorts of fearlessness, the ten powers, and the eighteen unique virtues. He knows what is fit to know, sees what is fit to see, has an eye, has an intelligence, the Law, Brahma, and the power of speech, and he teaches, leads people to righteousness, and gives immortality. He is the Tathāgata. He is the perfect one with the knowledge of five things: he knows righteousness, the Law, moderation, time, and the object. He is the one who, being pure in heart, acts without conscious efforts in accordance to the norm of things (*sīla*); he is the one who, perfectly disciplined in mind, abides in the depths of self-reflection (*jhāna*); he is the one who through the power of self-reflection has an insight into the true nature of all things (*viñña*). As he has truly reached where is the goal of all things, he is called the Tathāgata; as he is supremely qualified to receive offerings by others, he is the Arhan; as he thoroughly comprehends the nature of all things, he is the Sammāsambuddha; as his understanding (*viñña*) is in perfect

accord with his conduct (*carana*), he is the *Vijjacarana-sampanna*; as he is blessed, he is the *Sugata*; as he knows all that is in the world, he is the *Lokavid*; as he knows no peers among human beings, he is the *Anuttara*; as he is the most skilful manager of humanity, he is the *Purisadamma-saratthi*; as he is the teacher of men and celestial beings, he is the *Sattadevamanussanam*; as he is awakened and enlightened, he is the *Buddha*; and finally as he is most revered he is the *Bhagava*. These are what is known as the ten appellations of the *Tathāgata*. He is then again known as the conqueror (*jina*), because he won the battle; he is sometimes called the possessor of ten powers (*dasabala*); lastly, he is the *Devatideva* since there are no gods even in the heavens claiming superiority to the *Buddha*. In the *Mahavyupatti*, eighty-one titles are mentioned of him, and in the *Abhidhappadipika* thirty-two.

In short, "Buddha" signifies one who alone is awakened from the long dream of ignorance while the rest of the world is heavily drunk with the wine of desire (*kama*), and one who out of the fulness of his heart does all he can to call others back from their uninterrupted sleep in ignorance. When he was, in the first year after the Enlightenment, sending out sixty missionaries to various quarters of the world, he addressed them as follows: "O ye *Bhikkhus*! I am released from the earthly and heavenly bondages, and you are also released from the earthly and heavenly bondages. O ye *Bhikkhus*! go now out into the world for the benefit and happiness of many, and wander in the world out of the fulness of your hearts for the benefit and happiness of men and devas. O ye *Bhikkhus*! preach the Law that is perfect in the letter as well as in the spirit, and excellent in the beginning, in the middle, and in the end; also propagate the life of purity and holiness. There are some whose mental eyes are not yet wholly covered with dust. If the Law were not

preached, they might know no way of deliverance. For such will understand the doctrine." When we know that the Buddha looked upon his enemies such as Angulimala or Devadatta, or the maddened elephant, Dhanapala, in the same way as his only son Rahula, we recognise a new center of religious movement now known as Buddhism to be the Buddha's boundless love and compassion. No wonder wherever the Buddha moved, he at once became the rallying-point of a crowd, even like unto all rivers flowing into one great ocean.

CHIZEN ARANUMA

WHAT IS MAHAYANA BUDDHISM?

WHAT is Mahāyāna Buddhism? Why do we have more than one Buddhism? Why should Buddhism be divided into Northern and Southern, or Manāyāna and Hinayāna? We might ask as well, Why is Christianity divided? For in Christianity do we not find the Roman Catholic Church, the Greek Church, and the Protestant Church with all its different sects? Yet all of these different branches and sects assert Christ as the mainspring of their religious life and claim to interpret the spirit of their faith and to derive from Christ's teachings the basis of their tenets of belief. It is exactly the same in Buddhism. Just as Christianity has changed according to the different periods of time and peoples with whom it has come in contact, so has the primitive Buddhism received new developments as different minds reflected and studied the Buddhist teachings. All these sects and schools of Buddhism, however, claim the Buddha as their inspiration and believe that in their teaching and presentation the spirit of the Buddha is reflected and that the kernel of thought is developed but not radically changed.

When the Buddha was alive, he preached for many long years, but like Christ he wrote nothing himself, and his sermons and discourses were not written down until one hundred years after his death. The monks of the Southern school who wrote in Pali soon began to emphasise the ethical teaching of the Buddha and did not develop the metaphysical and speculative elements. But other monks who wrote in Sanskrit did emphasise this latter element, and from their writings the Northern school resulted.

Later when Buddhism was brought to China and later

still to Japan, the teaching was still further developed into what we may call Eastern Buddhism. There are certain differences in these schools of Buddhism, but there are also a great many points of similarity, and as mentioned before they all claim that the great Buddha Shakyamuni himself was the inspirer of their doctrine, and to represent the spirit of the Buddha's teaching, if not always the letter of what is sometimes called primitive Buddhism.

Scholars generally divide Buddhism into two great branches, the *Hinayāna* or Southern which is prevalent in Ceylon, Burma, and Siam, but which differs in many points from what scholars call the primitive Buddhism of the Pali texts, and *Mahāyāna* or Northern found in China, Nepal, Tibet, Mongolia, and Japan. As the *Mahāyāna* of Japan has developed so differently from the *Mahāyāna* of Tibet, it has seemed well to present the Buddhism we find in the Far-east as Eastern Buddhism.

Why is one school of Buddhism called *Mahāyāna* and the other *Hinayāna*, *yāna* meaning vehicle? *Hīna* means little and *Mahā* means great. Difference had existed in the Buddhist schools for some time before king Kanishka, and when in his reign a council was held the cleavage of thought and teaching was fully recognised and the *Mahāyānists* gave themselves the name of *Mahāyāna*, the great vehicle, because they taught that through their doctrine of Bodhisattvaship a greater number of disciples could be carried to the goal of Nirvana than could the smaller vehicle of the Southern school with its narrower conception of Arhatship or salvation for the few.

In India both schools of thought lived side by side for some time, but later the separation became more marked as the *Mahāyāna* teaching travelled North and East with Sanskrit as its medium and the *Hinayāna* remained stationary, geographically and intellectually in the South.

According to the Mahāyānists, the teachings of Hīnayāna are but the beginning of the Buddha's instruction and the Mahāyānist teachings the extension of the Buddha's doctrine pushed to the end, not content to stop where the Hīnayāna does. The teachers of Mahāyāna explain that the development of doctrine corresponds to the successive periods of the Buddha's life after his enlightenment, the Hīnayāna teachings belonging to the first part of his preaching activity. There were other periods of his life and in each period his teaching unfolded itself more fully. The Mahāyānists revere the great Buddha Shakyamuni, but they also revere certain great Buddhist sages, who, seeing into the heart and spirit of the Buddha's teaching, reflected upon it, taught it, and matured it. Scholars and adherents of the Hīnayāna school deny this and assert that the Mahāyānists had no right to do this, that the simple ethical teaching of the Hīnayāna was the direct doctrine of the Buddha, and that the Mahāyāna is only a degenerated form of Buddhism. Be that as it may, the fact remains that the Mahāyāna represents the spirit of the Buddha and a living religion to many men, and therefore worthy of study. Some scholars claim that the Hīnayāna teachings are the true primitive Buddhism, but as practised in Southern countries this is not quite true. There are different sects among the Hīnayānists, and one of their sects, the Mahāsāṅghika, is in many respects more in agreement with the Mahāyāna than with the Hīnayāna. The Buddhism of Burma also has many points of contact with Mahāyāna.

What are some of the main points of difference between the Mahāyāna and the Hīnayāna Buddhism ?

1. The Hīnayāna Buddha is an historical character, a teacher of men, a man himself who obtained enlightenment, pointer of the way to the Four Noble Truths. But in the Mahāyāna the Buddha is not regarded as an ordinary human being, but as a being of the greatest wisdom and spirituality.

The Buddha is a manifestation of Dharmakāya the Absolute.

2. The Hinayāna does not believe in any Absolute, any great spiritual reality underlying the universe. But in the Mahāyāna there is a religious object, the Dharmakāya Buddha or Amitābha Buddha, which is a being of will and intelligence, of thought and action, and the universe is an expression of this Dharmakāya. In the *Avatamsaka Sutra* we read: "The Dharmakāya, while manifesting itself in the triple world, is free from impurities and evil desires. It unfolds itself here, there, and everywhere responding to the call of karma. It is not an individual reality, it is not a false existence, but is universal and pure. It comes from nowhere, it goes to nowhere; it does not assert itself, nor is it subject to annihilation. It is forever serene and eternal. It is the one, devoid of all determinations. This Body of Dharma has no boundary, no quarters, but is embodied in all bodies. Its freedom and spontaneity is incomprehensible, its spiritual presence in things corporeal is incomprehensible. All forms of corporeality are involved therein, it is able to create all things. Assuming any concrete material body as required by the nature and condition of karma, it illuminates all creations. Though it is the store-house of intelligence, it is void of particularity. There is no place in the universe where this Dharmakāya does not prevail. The universe becomes, but this forever remains. It is free from all opposites and contraries, yet it is working in all things to lead them to Nirvana."

3. The Hinayāna will not discuss the ultimate questions of metaphysics and philosophy, but the Mahāyāna does discuss them in their most metaphysical and speculative aspects.

4. The Hinayāna regards the Mahāyāna as a degeneration of primitive Buddhism, but Māhāyāna regards the Hinayāna as an incomplete presentation of Buddhism, true as far as it goes, but not going far enough.

5. The greatest difference of all and the jewel in the

crown of Mahāyāna Buddhism, is the doctrine of the Bodhisattva. In the Hinayāna the goal held out to every one is that of Arhatship. An Arhat is a man in whom the evil passions are all extinct, who will never be born again, and who has obtained enlightenment in this life, and who seeks salvation or enlightenment by meditation and a pure life for himself and himself alone. But in Mahāyāna the end is not that of individual saintship and entrance into Nirvana, but instead, in some future existence to become oneself a Buddha, a saviour of all beings. Such a being who is on the road to Buddhahood is a Bodhisattva (he whose essence, *sattva*, has become intelligence, *bodhi*). The Bodhisattva in distinction from the dispassionateness of the Arhat has a universal sympathy and compassion for others so great that he voluntarily renounces Nirvana in order to become the helper, the way-shower, the saviour of others. This doctrine of the Bodhisattva is the most characteristic feature of Mahāyāna. Gradually many of these Bodhisattvas took on divine aspects and became the divinities of Mahāyāna theology; but the idea that every one may aspire to Bodhisattvahood and even Buddhahood is held out as the goal of life. Ignorance and imperfection prevent our Bodhi from manifesting completely, but it is present latently and only needs developing. Bodhisattvas are always active, seeking to help, for even a Bodhisattva cannot but be conscious of the sorrow in the world and from his loving heart seek to alleviate it.

The Mahāyāna insists upon the identity of all life; the Dharmakāya is everywhere present; therefore, the merit acquired by one may be turned over for the benefit of another. This is *pariṇāmana* and is the great point of emphasis in the doctrine of the Bodhisattva. From the Dharmakāya come many Buddhas and Bodhisattvas which we find in the Mahāyāna pantheon, but never, when contemplating these gods and divinities, must it be forgotten that all beings are divine, all

may become gods, all are on the path of deliverance, and on each path, by whatever school or sect or teaching we go, a loving Bodhisattva stands upon that path to help, to guard, to point the way, to give of his own love and intelligence to every lowly follower.

Even in Hīnayāna the idea of the Bodhisattva was found, but it was developed by Mahāyāna and is the very heart of its system. There are some writers who think that this conception of the Bodhisattva is inferior to that of the Arhat. This seems strange to Mahāyānists, for they cannot help but believe that however fine the conception of Arhatship may be, that of Bodhisattvaship is far greater and more worthy of the efforts of mankind.

Let us sum up the main characteristics of Mahāyāna. According to Sthiramati in his *Introduction to the Mahāyāna*,* "The essential difference of the doctrine of the Bodhisattva as distinguished from the other Buddhist schools consists in the belief that objects of the senses are merely phenomenal and have no absolute reality, that the indestructible Dharmakāya which is all-pervading constitutes the norm of existence, that all Bodhisattvas are incarnations of the Dharmakāya, who not by their evil karma previously accumulated, but by their boundless love for all mankind, assume corporeal existences, and that persons who thus appear in the flesh, as avatars of the Buddha supreme, associate themselves with the masses in all possible social relations, in order that they might thus lead them to state of enlightenment."

According to Asanga who is considered, with his brother Vasubhandu, to be the greatest teacher of the psychological school of Buddhism, the seven features peculiar to Mahāyāna are:**

"(1) *Its Comprehensiveness.* The Mahāyāna does not con-

* See D. T. Suzuki's *Outlines of Mahāyāna Buddhism*, p. 61 et seq.

** Op. cit., pp. 62-65.

fine itself to the teachings of one Buddha alone ; but wherever and whenever truth is found, even under the disguise of most absurd superstitions, it makes no hesitation to winnow the grain from the husk and assimilate it in its own system. Innumerable good laws taught by Buddhas of all ages and localities are all taken up in the coherent body of the Mahāyāna.

“(2) *Universal Love for all Sentient Beings.* The Hinayāna confines itself to the salvation of individuals only ; it does not extend its bliss universally, as each must achieve his own deliverance. The Mahāyāna, on the contrary, aims at general salvation ; it endeavors to save us not only individually, but universally. All the motives, efforts, and actions of the Bodhisattvas pivot on the furtherance of universal welfare.

“(3) *Its Greatness in Intellectual Comprehension.* The Mahāyāna maintains the theory of non-atman not only in regard to sentient beings but in regard to things in general. While it denies the hypothesis of a metaphysical agent directing our mental operations, it also rejects the view that insists on the noumenal or thingish reality of existence as they appear to our senses.

“(4) *Its Marvellous Spiritual Energy.* The Bodhisattva never gets tired of working for universal salvation, nor do they despair because of the long time required to accomplish this momentous object. To try to attain enlightenment in the shortest possible period and to be self-sufficient without paying any attention to the welfare of the masses, is not the teaching of the Mahāyāna.

“(5) *Its Greatness in the Exercise of the Upaya.* The term *upaya* literally means ‘expediency.’ The great fatherly sympathetic heart of the Bodhisattva has inexhaustible resources at his command in order that he might lead the masses to final enlightenment, each according to his disposition and

environment, the Mahāyāna does not ask its followers to escape the metempsychosis of birth and death for the sake of entering into the lethargic tranquillity of Nirvana; for metempsychosis in itself is no evil, and Nirvana in its coma is not productive of any good. And as long as there are souls groaning in pain, the Bodhisattva cannot rest in Nirvana; there is no rest for his unselfish heart, so full of love and sympathy, until he leads all his fellow-beings to the eternal bliss of Buddhahood. To reach this end he employs innumerable means (*upaya*) suggested by his disinterested loving-kindness.

“(6) *Its Higher Spiritual Attainment.* In the Hinayāna the highest bliss attainable does not go beyond Arhatship which is ascetic saintliness. But the followers of the Mahāyāna attain even to Buddhahood with all its spiritual powers.

“(7) *Its Greater Activity.* When the Bodhisattva reaches the stage of Buddhahood, he is able to manifest himself everywhere in the ten quarters of the universe and to minister to the spiritual needs of all sentient beings.”

A modern Japanese writer on Buddhism, Yenryo Inouye, who died a few years ago, gives the characteristics of the Mahāyāna as follows:

1. Salvation or enlightenment is for all. All may become Bodhisattvas and ultimately attain Buddhahood and Nirvana.

2. Bodhisattvas voluntarily renounce Nirvana in order to work for the enlightenment of their fellow-beings.

3. Everything in the universe is the manifestation of the Dharmakaya.

4. The world of suffering of Hinayāna Buddhism may be converted through union in the Dharmakāya and through enlightenment.

5. While not ignoring ethical precepts, the emphasis in Mahāyāna is laid upon meditation for wisdom in individual

deliverance and upon lovingkindness in stepping in the footprints of the Buddha.

In this article certain differences between Mahāyāna and Hīnayāna Buddhism have been pointed out. Let us not forget however the similarities between the two. These are: the idea of impermanency of all things, karma, rebirth, the law of cause and effect, the middle path, the prevalence of sorrow and ignorance, the possibility of attainment of and the reality when attained of Nirvana, which is the dispersion forever of sorrow, suffering, and ignorance.

BEATRICE LANE SUZUKI, M. A.

THE "WASAN" OR BUDDHIST HYMNS

Preface

THE religious sentiment, like other great emotional stirrings, always tends to express itself in poetical form, which is called in this case the hymn. A religion worth the name, therefore, has its own hymns and its own ways of chanting or singing them. The Jōdo-Shinshu, or the True Sect of the Pure Land, has a collection of hymns known as the "Sanjō-wasan," that is, hymnals in three volumes. Besides their religious significance, they have also literary merit of a high grade. While the writer was in England during the great war, he translated all the hymns into English in coöperation with Mrs. Adams Beck, a learned English lady who is greatly interested in Japanese literature.

Shinran Shōnin, who is the author of the present hymns as well as the founder of the Shin sect, was born in 1173, in a village near Kyoto. At the age of nine, he left his home to lead a monastic life at Hiyezan. For ten years, that is, from nineteen to twenty-nine, he applied himself with the utmost zeal to the study of the Buddhist scriptures, endeavoring to find the final refuge for his soul. At last he met Hōnen Shōnin, the great teacher of the doctrine of the Pure Land, and through his instruction Shinran came to embrace the great faith, which was now awakened in his heart. After some years, on account of his teachings, he was banished by the government authorities to the northern part of Japan, far away from the center of culture. When he was about fifty-two years old, he completed his work on "Kyō-gyō-shin-shō" 教行信證 (The Teaching, Practice,

Faith, and Enlightenment), which is the foundation of the doctrine of the Pure Land. About twenty-eight years of his last days were peacefully spent in Kyoto where he died at an advanced age of ninety.

Of the three volumes of the Hymnals, the first two have references to his age when he was seventy-six (1248 A. D.), and the third has the date of 1258 A. D. when he was eighty-six. To compose these hymns full of vitality and sentiment when the author was as old as seventy or eighty, shows what a great spirit was moving in him. Especially, in the third volume of the Hymnals, we see how fervently his religious sentiment was stirring in an ever-young soul. His confessions and his strong feelings against the perversities and falsehoods of his days are powerfully expressed here.

The "Sanjo-Wasan" consists of the following hymnals: The *Jōdo-Wasan*, *San-Amida-Ge*, *Kōsō-Wasan*, and *Shō-zō-matsu-Wasan*. The *Jōdo-Wasan*, or Hymns of the Pure Land, contains one hundred and sixteen hymns, praising the virtues of Amida-Butsu, or the Buddha of Eternal Life and the glory of his Pure Land, based on the teachings as expounded in the three main Sutras of the Shin sect, which are: the *Great Sutra of the Land of Bliss*, the *Sutra of Meditation*, and the *Lesser Sutra of the Land of Bliss*. The *San-Amida-Ge*, or the Hymns of Amida-Butsu, was composed by Donran 曇鸞, a great Chinese teacher of the Pure Land doctrine, while the *Kōsō-Wasan*, of one hundred and seventeen hymns, praise the lives of the seven great Jōdo teachers in India, China, and Japan, and the doctrine promulgated by them. The *Shō-zō-matsu-Wasan* contains one hundred and eighteen hymns, some of which describe the periodical changes that will take place in the history of the Holy Law through the three ages, called "Orthodox" (*shō*), "Representative" (*zō*), and "Terminating" (*matsu*), while others are concerned with the merits and demerits of belief,

doubt, repentance, etc. Each hymn has four stanzas.

The chanting of the "Wasan" seems to have begun about one hundred and fifty years after the death of the author, when the Shin sect followers sang them with a certain rhythm in the morning and evening as they do at present.

The hymns most important and popular are arranged under the following six subjects. The numbers refer to the original hymns.

1. The Supreme Buddha and His Eternal Land

1. Since He who is infinite attained unto the Wisdom Supreme, the long, long ages of ten kalpas have rolled away. The Light of the Dharmakāya is in this world an eye to the blind.

2. Seek refuge in the True Illumination; for the light of His Wisdom is infinite. In all the worlds there is nothing upon which His light shineth not.

3. Take refuge in the Light Universal, as the Light of His deliverance is boundless: He who is within it is freed from the lie of affirmation or denial.

4. Seek refuge in that which is beyond understanding; for His glory is all-embracing as the air. It shineth and pierceth all things, and there is nothing hid from the light thereof.

5. Take refuge in the Ultimate Strength; for His pure radiance is above all things. He who perceiveth this light is set free from the fetters of karma.

6. Seek refuge in the World-Honoured. Since His glorious radiance is above all, He is called the Buddha of Divine Light. And by Him is darkness of the three worlds enlightened.

7. Excellent is the Light of His Wisdom; therefore is he called the Buddha of Clear Shining. He who is within

the Light, being wasted from the soil of karma, shall attain unto the final deliverance.

8. Take refuge in the Mighty Consoler. Wheresoever His merey shineth through all the world, men rejoice in its gladdening Light.

41. Like unto a golden mountain reflecting the myriad rays of these heavenly blossoms, so is the form of the Infinite One.

42. From the Sacred Body, as from a well-spring, floweth this light over the ten regions of the world. By His sacred teaching He leadeth all having life into the law of light.

25. Seek refuge in the Almighty Spirit. By the divine might of His promise, by the Infinite One was the land of Bliss created; yea, and the souls of men that dwell therein. And there is nought that may compare with them.

37. Seek refuge in the heavenly harmony. For the jewel groves and gem trees of the Land of Bliss give forth a sweet and surpassing melody in pure and ordered unison.

38. Seek refuge in the divine promise, the treasury of merit: For the seven jewel trees are fragrant in paradise where the flowers, the fruits, the branches and the leaves thereof cast back their radiance the one to the other.

40. In all the world is no place hidden from the glory shed by hundreds of myriad rays from the heart of every flower of the Land of Bliss.

44. Seek refuge in the All-Honoured. For when sorrow and sighing are fled away, the Holy Land shall rejoice with joy and singing. Therefore is it called the Land of Bliss.

46. He that seeketh refuge in the kingdom of the Infinite One (Amida-Buddha), is a citizen of the kingdom of every Buddha. Let him with single heart give praises unto One Buddha, for in so doing he praiseth all that are set free.

II. Salvation

286. The Buddha of the Infinite Light, together with the Bodhisattvas of Compassion and Wisdom, having taken the Ark of the Divine promise that is voyaging on the ocean of birth and death, have gathered and saved mankind therewith.

80. The Eternal Father is called the Buddha of Infinite Light, because very mightily He holdeth in safety all beings dwelling in the ten regions of the world who by His merciful enlightenment, recite His Holy Name.

85. Having great pity Our Eternal Father lighteneth the dark night of ignorance, manifesting Himself in that land of joy as the Buddha of Infinite Light which enlighteneth all the worlds with its immeasurable glory.

86. That Lord most compassionate, the Buddha of Immeasurable Light, He who has attained unto the Supreme Wisdom even before the myriads of kalpas were, pitying them that know not, made himself manifest in the palace of Kapila as the Lord of Shākya-muni.

123. One Ark only, that Ark of the divine promise of Our Merciful Father doth voyage and bear us unto the shore of the eternal peace—even us who so long have drifted hither and thither in the ocean of birth and death.

129. Whoso believeth in the power of the divine promise shall verily be at one with the holy Essence even as the turbid stream is clear and pure within the ocean depth when they have flowed together.

202. Without the almighty strength of the divine promise how should we leave this sinful world? Wherefore we should live in hearty thanksgiving for the grace of our Father thinking ever upon the ocean depths of His love.

211. Though our eyes are so blinded by illusion that we discern not the light whereby He embraceth us, yet that

great mercy forever shineth upon us and is not weary.

269. The Divine Light shineth over the deep night of ignorance, therefore sorrow not that the wisdom of your eyes is darkened. The holy Ark is at hand that voyageth over the great ocean of birth and death, therefore fear not because your sin is heavy.

270. Great as is the might of the Divine Promise of our salvation, so light is the heaviest of our sins. Immeasurable is the wisdom of our Father, and therefore they that are astray, as also they that are weary shall not be forgotten.

III. *Faith*

113. Whoso seeketh refuge in Buddha, as a child in the bosom of his mother, shall verily perceive Him now or in the time that shall be. And it shall be soon.

148. He who believeth that the sole Vehicle of the Divine Promise, most perfect, most mighty, receiveth within itself the greatest of sinners, will receive the depth of this essential teaching—namely, that before the eyes of the instructed, illusion and wisdom are in their essence one.

156. Sin is made one with virtue in its essence, even as ice is one with water. The more there is ice, so much the more water is there. So also is the binding up of sin with virtue.

190. Merciful and compassionate parents unto us are the Blessed One and the Lord Shākya Buddha. For they have opened before us the way of good, having so purposed that the great Faith shall be.

193. At that moment when faith in the Enlightened One is perfect, pure and lasting as the diamond, then shall the Spiritual Light shine upon us and guard us, the light which for ever guideth us from re-birth and death.

198. The attainment of the Divine Wisdom shall come unto him who reciteth the Holy Name, for his faith cometh

from the Divine Promise of Him that leadeth him into the Promised Land. He shall not fail to attain unto the Great Nirvana.

256. According to the all-seeing promise of the Blessed One, when the water of the faith He giveth entereth the ocean of soul, illusion passeth straightway into wisdom through the virtue of that true land of the Divine Promise.

88. Our Lord instructeth us that he who rejoiceth in his faith is, in so doing, in unity with the Highest. For true faith is the seed of Enlightenment, and the seed of true light is in itself the potentiality of that which is Deity.

*IV. Those who never face back on the way of
birth and death*

57. Whoso attaineth unto the true Faith is in unity with them that return no more to birth and death. For having thus attained, they pass onward into Nirvana, their lives being ended.

121. Whoso would quickly attain unto that resting place where illusion ceaseth, should recite the Holy Name holding his mind in steadfast piety.

154. The Buddha of that inexpressible Light that shineth into the worlds of ten regions, being forever enlightened the night of ignorance, hath most certainly opened the way of Nirvana to every man who even for one moment rejoiceth in receiving His Divine Promise.

192. By that faith alone, like unto a jewel of price, we who in this sinful world have our being, may enter into the Eternal Kingdom, being eternally freed from the yoke of birth and death.

320. Whoso attaineth unto the holy faith that is the power of divinity, must, in the ten regions of the world, breed the twofold gift of the Enlightened One that he may live in thankfulness for his grace.

134. He whose heart is great and who shall attain unto the true enlightenment is he also that desireth the salvation of all living, and verily the true faith given of that Blessed One is salvation.

350. Since we have believed the Divine Promise, how is it possible we should be in the power of life or death? Unchanged may be our sinful body, but our heart is in the land of purity forever.

48. Let him that hath faith praise the Virtue of the Divine Wisdom. Let him strive to declare it unto all men that he may offer his thankfulness for the grace of Buddha.

292. It is very meet that our souls rejoice exceedingly in the grace of the great compassion of the Buddha. Yea, even to the extinction of the body. And for the gracious giving of our spiritual teachers, we must in like manner rejoice, yea, though our very bones be broken.

V. The Attainment of Buddhahood and Rebirth on Earth

150. Unto us hath our Father given those two spiritual gifts—of these the first is the Virtue whereby we attain unto His kingdom, and the second is the Virtue whereby having so attained we return into this world for the salvation of men. By the merit of these two gifts are we initiates of the true faith and of its deeds.

151. When we shall have attained unto the faith and the faith and deeds of the merciful promise through our Father that is in all things able to give them unto us, birth and death are henceforward united as Nirvana. And this is called the Gift of Departure.

152. And when we shall have attained unto that height which is desire for the ingathering of all beings into the Land of Bliss, shall we return again into this world that we may be saviour of men. And this is called the Gift of Returning.

282. Casting aside the sorrow of birth and death—that sorrow which is timeless in its beginning, I hope now solely for the Great Nirvana. There is no end to my thankfulness for the two mighty gifts of our Eternal Father.

284. Because in the gift of the Holy Name is a grace great and wonderful, if man attain unto the gift of departing, that of itself shall guide him unto the gift of returning.

285. Through the great mercy of the gift of departing shall we attain unto the compassion of the gift of returning. If it were not the free gift of the Blessed One, how should we attain unto wisdom in the land of purity?

279. If we accept not the two divine gifts, the gift of entering the Promised Kingdom, and the gift of return into this evil world, then shall the wheel of birth and death turn with us forever. How shall we endure to sink into the sea of suffering?

IV. Confessions and Lamentations

327. Though I seek refuge in the true faith of the Pure Land, yet hath not mine heart been truly sincere. Deceit and untruth are in my flesh, and in my soul is no clear shining.

328. In their outward seeming are all men diligent and truth-speaking, but in their souls are greed and anger and unjust deceitfulness, and in their flesh do lying and cunning triumph.

329. Too strong for me is the evil of my heart. I cannot overcome it. Therefore righteous deeds, being mingled with this poison, must be named the deeds of deceitfulness.

330. Shameless though I be and having no truth in my soul, yet the virtue of the Holy Name, the gift of Him that is enlightened, is spread throughout the world through my words, I being as I am.

331. There is no mercy in my soul. The good of my

fellow-men is not dear in mine eyes. If it were not for the Ark of Mercy, the divine promise of the Infinite Wisdom, how should I cross the ocean of misery?

332. I whose mind is filled with cunning and deceit as the poison of reptiles, am impotent to practice righteous deeds. If I sought not refuge in the gift of our Father I should die the death of the shameless.

333. It is a token of this evil age that in this world, the priests together with the people in secret serve strange gods, while bearing the appearance of the devout son of Buddha.

334. Sad and corrupt is it that the priests and people following after the superstitions of auspicious time and days, seek soothsaying and festivals, and worship the gods of heaven and earth.

337. Sad and sorrowful is it that all the priests and people now in the land of Japan, should worship the devils of heaven and earth, in the name of the holy rites of Buddhism.

341. Great sorrow is it in the wicked world of this age now so near its end that the high priests who are borne in the palanquin, and the monks who bear it now in Nara and Mount Hiei, desire high secular rank as the greatest honour.

SHUGAKU YAMABE

EDITORIAL

ORGANISATION OF THE EASTERN BUDDHIST SOCIETY

“THE pen is mightier than the sword” has a far deeper significance than is usually understood by most people. In truth, the progress of civilisation is to be gauged by what literature the world has produced, and not by how many wars and how bitterly they have been fought. The result of the erroneous conception of culture we have seen in the recent world-catastrophe, the disastrous works of which are still in evidence everywhere. But at the same time we cannot deny the fact that a new dawn is beginning to clear up the darkened horizon. The time has come for those who believe in peace and enlightenment and universal brotherhood. This is especially true with us Buddhists whose history has never been tainted with a war of conquest. We must now boldly walk out in the new light and endeavor to contribute whatever share we regard as our own to the general stock of civilisation.

Buddhism is a religion of peace and enlightenment, and especially the Mahāyāna school which has been cherished and developed by Far-Eastern people has so much light in it that it ought not to be kept under a bushel. We, the Mahāyānists, want to make the whole world better acquainted with its teachings and see if there are not things in them which may beneficially be utilised for the amelioration of life. We have already suffered too much from sordid industrialism and blatant militarism. Some of a higher idealism must be infused into our lives.

The Japanese Buddhists have hitherto been kept too ignorant of the original texts of their own religion, some of which are still extant. The Chinese translations of the Tripitaka have been the sole source of our knowledge of Buddhism, and these days even this source is growing more and more inaccessible to the general public, not to speak of the original texts themselves. It will be most opportune, therefore, to present them with a new vernacular version of the Sanskrit or Pali texts. Such an attempt will surely prove a spiritual impetus not only to Eastern people but to the world at large when the translations appear also in some of the European languages.

Buddhism is not a faith of the past, while it is full of the ancient wisdom. It is alive with faith and force, and the highest ideal of the Eastern people must be sought in it. By the organisation of the present Society, we, therefore, hope that the beacon of Buddhism, especially of Mahāyāna, will be placed in a higher stand than before not only in the land of its birth but in the West where unfortunately it has so far not been presented in its perfect form.

For these reasons, we, the undersigned, have organised the Eastern Buddhist Society, the provisionary rules of which are affixed below.

GESSHO SASAKI, Professor in Otani Buddhist University, Kyoto;

SHUGAKU YAMABE, Librarian in Otani Buddhist University, Kyoto;

CHIZEN AKANUMA, Professor in Otani University, Kyoto;

BEATRICE LANE SUZUKI, M. A. (Columbia University), Tokyo.

DAISETZ TEITARO SUZUKI, Professor in the Peers' College, Tokyo.

THE EASTERN BUDDHIST SOCIETY

Art. I. The name of the Society shall be The Eastern Buddhist Society.

Art. II. The objects of the Society shall be to study Buddhism, to publish the results of such study, as well as to propagate the true spirit of Buddhism.

Art. III. The Society shall, in order to carry out its objects, undertake the following works :

(1) Translation into Japanese of the original texts of Buddhism ;

(2) Translation into European languages of the Buddhist texts now existing only in Eastern languages other than Sanskrit and Pali ; publication of studies in the Buddhist doctrines in Japanese or in any one of the European languages ;

(3) Publication of a magazine in English aiming at the propagation of Buddhism and also giving information as regards the literary activities of Buddhist scholars in Japan.

Art. IV. The Society shall consist of (1) such members as are in full sympathy with the objects of the Society and (2) such as actively engage themselves in its work.

Members shall be elected by the Council, and every application for membership must be endorsed by two members of the Society.

Annual dues for members shall be ten yen.

Art. V. All expenses needed for carrying out the objects of the Society shall be met by the members' dues and by general voluntary contributions.

Art. VI. The office of the Society shall be in Kyoto.

THE EASTERN BUDDHIST

In conformity with one of the provisions made by the Eastern Buddhist Society, we have decided to publish the present magazine. It is to appear bi-monthly, that is, six issues a year, containing about 384 pages in all. We should like to publish it more frequently, but all depends on how the public will support it.

A few words may not be amiss to preface the publication of this sort of a magazine. In the first place, Buddhism, especially Mahāyāna, is very much misunderstood in the West. It is forgotten that Buddhism is a living force still actively at work in moulding the destiny of the East. It may be found clustered with many superstitions or antiquated beliefs, but this is also the case with other living religions. As long as everything living has its historical background, it is inevitable that it harbors something of anachronism in it. The thing however is to dig into the essence of the matter, and this is what is undertaken by the present magazine. If our humble attempt succeeds even to a modest extent in dispelling some of the misunderstandings entertained by foreign critics concerning the true spirit of Mahāyāna Buddhism, we shall be content with the result.

One may say, "East is East and West is West"; but when we know that this antithesis comes more or less from the difference for one's emotional reaction to environment, and further that this emotional reaction is largely modifiable through an intellectual sympathy and mutual understanding, we must not stop short at merely stating disagreements; but let us endeavor to clear up all the obstacles lying between the East and the West so that each may profit by the other, for our views are generally the half-views of half-men. And there is no doubt that Buddhism forms one of the key-notes that have struck deep into the hearts of the Eastern peoples.

Indeed, without some knowledge of Buddhism the East may remain forever an enigma to the West.

Aesthetically, the Japanese arts come from Buddhism, without which Kyoto and Nara, the two main birthplaces of the arts in Japan, would have long been robbed of their attractions. Even the minor arts such as tea-ceremony, flower-arrangement, landscape-gardening, and the composing of Hokku or Haiku, all of which are now closely interwoven with our daily life, would have suffered greatly if the influence of Buddhism had been withdrawn from the culture of the Japanese people. The art of fencing so vitally concerned with the making of the samurai in the olden days, strange to say, was also the outcome of the Buddhist doctrine of life and death.

Ethically, the teaching of mercy based on the idea of oneness of all things has deeply affected the Oriental outlook of life. The doctrine of karma and transmigration has also left its moral marks on the people. Even in these days of science and free research, we have Buddhist masses read over the dead, human and animal, that helped the specialists to be enlightened on some obscure points in anatomy, bacteriology, medical chemistry, or what not.

Philosophically, as an Indian product, Buddhism is highly tinged with intellectualism. Before the introduction of Western sciences, Buddhism has been the store-house of logic, metaphysics, theology, psychology, and cosmology. One of the chief reasons why so readily the Japanese could assimilate the highest flights of Western intellect was no doubt due to the Buddhist training through which the Japanese have gone for many long centuries.

When these facts are considered, we realise how much Buddhism has done for the Japanese and for the East generally. The cherry-bloom season is now on and the whole city of Tokyo goes crazy over it. Those who only see the wild orgies under the snowing blossoms and think they under-

stand the people, are quite mistaken. Let them wait until the twilight comes and let them listen to the temple bell ringing softly through the white clouds of flowers,—what calmness it imparts to entire surroundings! We forget the maddened crowds, and are carried away to a land of visions, when for the first time we understand the mysterious fascination of Buddhism. We intend to throw light on those mysteries if we can.

Lastly, Japan is a sealed country to the outside world as far as scholarly work on Buddhism is concerned. This is inevitable owing to the linguistic difficulties. Of course, Japanese Buddhism has her own problems which are not necessarily of interest to other peoples. But as one of the modern nations Japan cannot stand away from the rest of the world, not only politically and socially, but intellectually and spiritually. It will therefore be one of the functions of this journal to report scholarly activities in this country in connection with the study of Buddhism.

Hinayāna Buddhism in Pali has found many able exponents, but the study of Buddhism in Sanskrit and especially in Tibetan and Chinese has not been so zealously pursued. Except by a handful of scholars, Buddhism known as Mahāyāna has not yet received scholarly labor. In fact, Buddhism preserved and expounded in the Chinese language is a veritable store-house where not only the lost Indian wisdom but the genius of the entire East lies buried and awaits a thorough excavation. Besides its being a living faith, Mahāyāna Buddhism, is, when it is historically considered, a great monument of the human soul. Its struggles, its yearnings, and its triumphant and joyful cries are all recorded in it. The Mahāyāna, therefore, is not the sole heritage of the East, and must be made accessible to the West.

NOTES

THE Japanese scholars, public men, and Buddhists are going to celebrate the 1300th anniversary of Prince Shōtoku (574–622), at Hōryūji Temple, Nara, the first foundation of which was laid by him as regent to the Empress Suiko. He was the second son of the Emperor Yōmei, and it was through his decided attitude towards Buddhism that the latter began to take root firmly in the soil of the newly transplanted country. He built many temples and gave great encouragement to the growth of the fine arts in Japan. In those days Buddhism represented a superior culture to that which had already been reached by the Japanese, and the Prince was a most radical progressionist. Before him all the conservatists and reactionaries were cowered. He was the author of the famous “Constitution of Seventeen Articles” in which he emphatically decrees that the Buddhist trinity should be kept in high reverence. He was a Buddhist scholar himself, and is recorded to have written commentaries on some of the important Buddhist Sutras, which are still in existence. He also built many charitable institutions devoting a part of the national revenue to those purposes. He was thus at once a statesman, artist, scholar, and social reformer. He died at forty-eight when there were still many things awaiting his strong and far-sighted management. Without him, however, the history of ancient Japan and Buddhism in this country would have been quite different from what it has been.

Another celebration which already took place in March at Mount Hiei, near Kyoto, was the one thousand and one hundredth anniversary of the founder of the Tendai sect in

Japan. His name was Saichō and his posthumous title Dengyō Daishi (767–822). To quote Mr. Junkei Washiwo, who writes in the March issue of *The Central Buddhism* (中央佛教) in substance as follows: "When Dengyō established the Tendai sect on Hiei, he was really consolidating the foundations of Mahāyāna Buddhism in Japan. Prince Shotoku was his forerunner, and what he did for Buddhism was successively and brilliantly carried out two hundred years later by Dengyō. The latter went to China to study Buddhism, and when he came back, his first work was to open up Hiei which would be the spiritual fountain for the empire of Japan." The development of Buddhism and the advance of general culture was the result of his activities. When the spirit of his teaching died on Mt. Hiei, Buddhism degenerated, and the new era of Kamakura Buddhism dawned to supplant the Hiei.

Nichiren (1222–1282) was one of the greatest figures that ushered in the Kamakura Buddhism, which is distinguished from the previous Heian Buddhism by its vitality, independence, originality, and complete assimilation of the continental ideals with those of the Japanese. The celebration of Nichiren's septenary is now going on in Japan. Until the Kamakura period during which he prospered, Japanese Buddhism was more or less an imported affair from the continent; there was in it no self-assertion, no spontaneous growth, in the sense that it was really what was wanted by the people generally. Being a son of a fisherman in an obscure village in Awa, he was democratic in spirit, and knew that the Buddhism adopted by the court and studied at the aristocratic monasteries of Kyoto was no genuine thing appealing to the heart of the commoner. But his most aggressive attitude towards the other schools of Buddhism already in existence brought on him such antagonism that he had to go through many a threat of death. Even now his followers are quite

positive in the assertion of their faith. They are also noted for their nationalistic spirit, which greatly appeals to soldiers. The septenary celebration of this unique personality in the history of Buddhism as well as in that of Japan is taking place at two centers of the Nichiren sect, one at Kominato, of Awa province, where he was born, and at Mount Minobu, of Kai province, the place where his ashes are quietly resting after a most tempestuous life of sixty-one years.

A heated controversy has been going on for some time since last year between two or rather three Buddhist scholars of eminence concerning the authorship of a great Mahāyāna book, known as Aśvaghosha's *Awakening of Faith in the Mahāyāna*. This was translated into English by the editor of the present magazine some years ago. (This translation by the way requires a complete revision, which the editor intends to undertake before long.) Readers acquainted with this work know well that it is one of the most significant works in the history of Mahāyāna Buddhism, for it marks a decided course in its development. The point of controversy is, "Was Aśvaghosha its real author?" or rather, "Was not the book written by a Chinese Buddhist scholar who had a wonderful knowledge of Buddhism and an intellect of the first grade?" Professor Sensei Murakami, of the Tokyo Imperial University, thinks it to be the work of a Chinese Buddhist while he is unable to suggest the name of the real author. He is at any rate sure of the book's not being Aśvaghosha's. Rev. Shinko Mochidsuki, of the Jodo sect, is of the same view, but he is quite positive in his assertion that the *Awakening of Faith* is no Indian work, but assuredly a Chinese production. Mr. Daijo Tokiwa, who lectures in the Tokyo Imperial University, is the upholder of the traditional view that Aśvaghosha was the author and Paramārtha translated it into Chinese. Internal and external evidences are produced on both sides. Dr. Mura-

kami, however, does not deny the important rôle the book played in the history of Mahāyāna Buddhism generally. Later we may have occasion to refer to the subject more in detail.

The frontispiece to the present issue of *The Eastern Buddhist* represents the famous Kwannon Bosatsu of the Yumedono Sanctuary in Horyuji, Nara, where the 1300th anniversary of its founder, Prince Shotoku, is now being celebrated. This Kwannon traditionally regarded as the work of the Prince himself is what is known as a *hibutsu* or "secret Buddha" and is ordinarily kept away from public sight. It was most carefully preserved all swathed in cotton cloth until Ernest Fenollosa who was at the time professor of philosophy in the Tokyo University discovered it in 1884 for the first time in centuries. (*Epochs of Chinese and Japanese Art*, pp. 50-51.) The Bosatsu is carved in wood and covered with gold-foil. Inside the octagonal Yumedono there is a shrine on a double stone-pedestal, in which the statue is kept. To quote from *Handbook of the Old Shrines and Temples and Their Treasures* (pp. 131-2), which was recently compiled by the Educational Department: "When the panels are open, the Kwannon confronts us. But as the curtains hang low, it is necessary to raise part of them in order to have a better view of the Buddha. Even then the whole form is partly hidden by the figures standing in front. When however the side-panels are removed we can see the full profile of the holy image. The dignified attitude almost overawes us. The Buddhist statues enshrined in this temple as well as in all the other temples in Nara are numberless, and each in its way has been the object of veneration; but there is no statue among them that will strike us with such a spiritual force, compelling reverence and even worship, as this image of Kwannon in the Yumedono Sanctuary.... This is the most valuable relic that has come down to us—a work reminiscent

of the earliest days of Japanese Buddhist faith as expressing itself in the purest imagination of art." The statue is a work of the Asuka period (552-644, A.D.). Esthetically considered, according to Fenollosa, "the finest feature is the profile view of the head with its sharp Han nose, its straight clear forehead, and its rather large—almost negroid—lips, on which a quiet mysterious smile plays, not unlike Da Vinci's Mona Lisa's. Recalling the archaic stiffness of Egyptian art at its finest, it appears still finer in the sharpness and individuality of the cutting. In slimness it is like a Gothic statue from Amiens, but far more peaceful and unified in its single system of lines."

BOOK REVIEWS

SOME OF THE IMPORTANT BUDDHIST BOOKS* RECENTLY PUBLISHED IN JAPAN

Some good dictionaries of Buddhism, both general and special, have been recently published, the principal ones of which are as follows:

1. 佛教大辭典 (*Bukkyo Daijiten*), by late Tokuno Ota. Large 8vo, pp. 1874. Fully illustrated. This was the life work of the author who devoted many years to its completion all by himself. It contains more than 20,000 Buddhist terms of biography, geography, bibliography, and metaphysics. Each term is referred to its original text where it occurs, and concisely but sufficiently explained.

2. 佛教大辭彙 (*Bukkyo Daiji*), compiled by the Buddhist College of the Nishi Hongwanji, in three volumes with a full index separately. The first two only are published, and the remaining one with index is still in the press. The entire work will contain about 4,500 pages. Explanations are more popular than in Ota's. Well illustrated. The dictionary when completed will have about 23,000 words. Being a work of a Shin-shu college, it naturally tends to be fuller in its special line.

3. 名辭集 (*Meijishu*), by Otto Rosenberg, of the Petrograd University. This is a Buddhist vocabulary based on Japanese reading and was to be followed by essays on Buddhist dogmatics and Buddhist literature. The author studied

* Written in Japanese when not otherwise mentioned.

Buddhism in the Tokyo Imperial University and was quite a promising scholar. Unfortunately, he is now reported to have died on his way to Holland (or was it Norway?) from Russia where scholars have no chance to thrive at least for sometime under the new regime. The book consists of 549 pages, and can be had at Kyōbunkwan, Tokyo.

4. 禪宗辭典 (*Zenshu Jiten*), and 禪學辭典 (*Zengaku Jiten*). These are two dictionaries of Zen Buddhism; the first one is compiled by Kodo Yamada and published by Koyukwan, and the second by Nyoten Jimbo and Bunye Ando and published by Harako. They appeared almost simultaneously in 1915. Each in one volume, 12 mo. The first dictionary has pp. 1556, and the second pp. 1146. Neither is complete to be a satisfactory dictionary of Zen Buddhism, but as the first attempts of this kind of work they have to a certain extent succeeded. We hope for a better one to appear before long.

5. 秘密辭林 (*Himitsu Jirin*), which is a dictionary of Shingon Buddhism. One volume, 12mo, pp. 1134. Compiled by Gakujun Tomita. This mystic sect of Buddhism is full of special technical terms, which are sealed symbols to ordinary students. Besides, it has so many gods, Buddhas, Bodhisattvas, and other spiritual beings, each of whom has quite a specific function to perform in the mystic rituals of the Shingon sect. Most of such terms have never been explained in a form of dictionary, as they were only orally transmitted from one scholar to another. While this work is not quite satisfactory to the requirements of the general reader, we have to congratulate the author on his venturesome undertaking.

6. 日本佛家人名辭書 (*Nippon Bukka Jimmei Jisho*), a biographical dictionary of Japanese Buddhism, by Junkei Washiwo. One volume, 8vo, pp. 1300. It contains the biographical sketches of about 6000 monks and nuns of Buddhism who lived in Japan during 1350 years since the introduction of Buddhism to this country.

7. 佛教辭典 (*Bukkya Jiten*), is a handy dictionary of Buddhism. One volume, 16mo, pp. 1265. Compiled by G. Sasaki, C. Akanuma, S. Yamabe, and others, 1909. It explains about 20,000 Buddhist terms of various kinds.

8. 支那淨土教史 (*Shina Jodokyo Shi*). This is a history of the Pure Land doctrine in China; two volumes, 12mo, pp. 360 each. The development of the Pure Land doctrine in China, since the first introduction of Buddhism there in 243 B. C. till towards the end of the eighteenth century, is traced in outline.

9. 佛弟子傳 (*Butsu Deshi Den*), by Shugaku Yamabe. One volume, 12mo, pp. 580. This contains biographical sketches of more than fifty disciples of the Buddha, which are compiled from the Four Agama and other scriptures. Third ed., 1920.

10. 阿含の佛教 (*Agon no Bukkyo*). or Buddhism of the Agamas. By Chizen Akanuma. One volume, 12mo, pp. 500. It is divided into three parts, Buddha, Dharma, and Sangha, and describes characteristics of Buddhism as recorded in the four Chinese Agamas, which are compared with the Pali texts. 1921.

11. 教行信證 (*Kyō-gyō-shin-sho*), edited by Gendo Nakai. 8vo, one vol.; pp. 584, with supplement (pp. 388). The title means "Teaching, Practice, Faith, and Attainment," and the book is the fundamental text-book of the Shin-shu followers. The present edition carefully compares the three original copies of Shinran Shonin, who is the author of the text, and its several older editions. It contains a chronological study and an index. An altogether useful text for the followers and students of the Pure Land doctrine. 1920.

12. 印度の佛教美術 (*Indo no Bukkyo Bijitsu*), by Professor Bunzaburo Matsumoto. 12mo, pp. 400. Treats of

the Indian Buddhist arts such as architecture, sculpture, and painting. Besides the Gandara arts, it describes the essential features of the Gupta arts and their influence on those of China and Japan.

13. 西域の佛教 (*Saiiki no Bukkyo*), or "Buddhism of Western Lands," by Ryotai Hadani. 12mo, pp. 506. It goes without saying that Buddhism occupies a most important position in the history of Eastern civilisation, but its own history in India and especially in the so-called "Western Countries" (西域) is filled with dark spots which we are still unable to illuminate. When those antiquarians and excavators who are interested in the exploration of Central Asia furnish us with complete reports concerning their various findings, we may hope to get some light where we are at sea. In the present work the author has gathered as many materials as he could from the old Chinese historical and biographical literature recording the lives and travels of those brave and faith-burning Chinese Buddhist pilgrims and seekers of the sacred texts, who travelled west of China through Central Asia, even as far as to India, during the earlier periods of Buddhism in China. He has arranged these materials systematically in this book so that we can have a glimpse into the states of Buddhism in those lost countries. Many facts are presented here which are mostly inaccessible to Western scholars not acquainted with the Chinese language. Published by Horinkwan, Kyoto, 1914.

FOR STUDENTS OF BUDDHISM

- Beal, S.**—Buddhist Record of the Western world, (Si-Yu-Ki). Tr. from the Chinese of Hsuen Tsiang (A. D. 269). 8vo. pp. 369. (Postage, .27) 4.75
- Bigelow, Wm. S.**—Buddhism and Immortality. Fcp. 8vo. pp. 76. (P. 18.) 2.75
- Carus, Dr. P.**—Dharma or the Religion of Enlightenment. An Exposition of Buddhism. 6th Ed. rev. and enl. Fcp. 8vo. pp. 133. (P. 12) 1.10
- Carus, Dr. P.**—Gospel of Buddha. According to Old Records. Cr. 8vo. pap. pp. 275. (P. .08)80
- Coomaraswamy, A.**—Buddha and the Gospel of Buddhism. With Illus. in Colour by A. N. Tagore and N. I. Bose. Roy. 8vo. pp. 369. (P. .27) 9.45
- Dahlke, P.**—Buddhist Essays. Tr. from the German by B. Silacara. Med. 8vo. pp. 361. (P. .27) 5.75
- Dahlke, P.**—Buddhism and Science. Tr. from the German by B. Silacara. Med. 8vo. pp. 256. (P. .27) 4.50
- Dauids, Mrs. C. A. F. Rhys.**—Buddhist Psychology. An Inquiry into the Analysis and Theory of Mind in Pali Literature. Cr. 8vo. pap. pp. 212. (P. .08)45
- Richard, T.**—New Testament of Higher Buddhism. Med. 8vo. pp. 275. (P. 27) 3.60
- Saunders, K. J. (Tr. and Ed.)**—Heritage of India, the Heart of Buddhism, being an Anthology of Buddhist Verse. Fcp. 8vo. pp. 96. (P. .18) 2.55
- Sinnott, A. P.**—Esoteric Buddhism. Cr. 8vo. pp. 330. (P. .18) 4.40

MARUZEN CO., LTD.

Nihombashi, Tokyo.

通天辨漢續
(番二五八—東京各級)

町西上岡福
(番十五岡福各級)

町分國臺仙
(番五一臺仙各級)

通橋本日京東

社會式株善丸

(番五京東各級)

下臺河駿田神京東
(番六一八二京東各級)

町勞博區東阪大
(番四七阪大各級)

通條三都京
(番三七一阪大各級)

LARGE STOCKS OF BOOKS ON JAPAN

By Prof. B. H. Chamberlain

THINGS JAPANESE, being notes on various subjects connected with Japan for the use of travellers and others, Svo. 5th Edit. Price, 6 *yen*.

A HANDBOOK OF COLLOQUIAL JAPANESE, Crown Svo. 4th Edit. Price, 5.00 *yen*.

JAPANESE POETRY. Price, 3.50 *yen*.

In Collaboration with W. E. Mason

MURRAY'S HANDBOOK FOR JAPAN, Crown Svo. 8th Edit. revised and partly rewritten. With Thirty Maps and Plans and Numerous Illustrations. Price, 7.50 *yen*.

Published by

KELLY & WALSH, LTD.

No. 78, Main St., Yokohama

290.5/EAS



3862

